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THE THOMAS JEFFERSON BIBLE

THE THOMAS JEFFERSON BIBLE

Undiscovered teachings of Jesus; reported by his first four
biographers; arranged by Thomas Jefferson; translated
by R. F. Weymouth; printed in modern form;
designed as an aid to the practice of
social intelligence, and the crea-
tion of a science of society,

EDITED BY

HENRY E. JACKSON

PRESIDENT, COLLEGE FOR SOCIAL ENGINEERS, WASHINGTON, D. C.



*"The man who discovers the religion
of democracy will save the world."*

—MAZZINI.

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PART III. THE THOMAS JEFFERSON BIBLE (THE KING JAMES VERSION)

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A FRIENDLY WARNING

All who lack the spirit of adventure or the eagerness to learn what Jesus really talked about or the courage to discover that they do not know what they think they do—are hereby warned against the risk they run in reading Jefferson's exhibit of the teachings of Jesus and Weymouth's translation of them, as exposed in this book.

THE EDITOR.

Washington, D. C.

July 4, 1923.

“Institutions are dependent on character; and however changed in their superficial aspects, cannot be changed in their essential natures faster than character changes.”

—SPENCER.

PART I

AN EXPLANATION

“The true politics is first of all a politics of the soul.”

—SOCRATES.

THE THOMAS JEFFERSON BIBLE

CHAPTER I

A GOVERNMENT DOCUMENT

BOOKS without titles are the rarest of rare books. There is at least one which has this unique distinction. Of all the books in the English language, the Bible is probably the only one which has no title. The word "Bible" is not a title. It is a transliteration of the common Greek word "Biblia," which means "books." The plural is used because it applies not to one, but to a collection of books. Inasmuch as they are bound together and treat the same subject, the word came to be regarded as singular.

To call this book a bible, therefore, is merely to say that it is a book; a fact obvious enough without saying so. A book handicaps itself, if it circulates without a title. To a prospective reader an honest title renders a distinct service by informing him what the book is about.

Would it not be illuminating, if the subject of this book were discovered and expressed in a title?

If we gave to it, as we do to other books, a short descriptive title, and selected one comprehensive word, which most accurately states its subject, covers its content and discloses its purpose,—what would it be? Undoubtedly, it seems to me, that word would be “freedom.” Promise of freedom is the dominating theme which binds together into one volume what is scattered through its sixty-six separate books.

All thoughtful pioneers in the cause of liberty, acquainted with the Book, perceived clearly that it is an effective literary expression of the paramount purpose of human endeavour throughout recorded history—the achievement of freedom. Wycliffe, a conspicuous pioneer in the cause of English freedom, served it well when five centuries ago he produced the first translation of the Bible in English speech. In his introduction to it he used, probably for the first time, the striking phrase which established itself in the thought of English-speaking peoples, and which Lincoln made famous throughout the world. Wycliffe said: “The Bible is for the government of the people, by the people and for the people.”

Garibaldi, a pioneer of Italian freedom, understood quite as clearly what the Book is about. "The best of allies you can procure for us," he said, "is the Bible. That will bring us the reality—freedom." It is, therefore, not surprising that Thomas Jefferson should have been intelligently interested in the most widely read book written on the subject of the achievement and practice of freedom; a cause in which he also had enlisted for life, and for which his genius equipped him to render conspicuous service. "I have sworn," he said, "on the altar of God eternal hostility against every form of tyranny over the mind of man."

No two Presidents of the United States more effectively exhibited Christian principles in operation than did Thomas Jefferson and Abraham Lincoln, and yet none were so bitterly criticized by conventional Christians. Failure of a man's contemporaries to understand him must have furnished Jefferson secret amusement. It was commonly reported at the time that the old women of New England hid their Bibles in the well, when his election in 1800 became known. While a blind partisan spirit was diligently promoting the impression that he was violently anti-Christian, Jefferson himself, although overwhelmed with public business, was engaged in

compiling for his own satisfaction from the English text, an extract of the principles of Jesus, "selecting those only whose style and spirit proved them genuine, and his own."

They made an octavo volume of forty-six pages, which he called the "Philosophy of Jesus," and from which he was in the habit of reading nightly before going to bed. Concerning it he wrote to a friend in 1803 that he considered "the moral precepts of Jesus as more pure, correct and sublime than those of the ancient philosophers." About a dozen or fifteen years later, he carried out his original intention of making a more careful digest than his preliminary draft and in other languages besides English. He had long believed that such a digest should be prepared and that it would be short and precious. He had requested Dr. Priestley to undertake the task, believing as he said that it would be done by better hands than his own.

When Dr. Priestley's death made this impossible, John Adams reminded Jefferson of his purpose to prepare such a book and repeatedly urged him to fulfil it. Jefferson consented and wrote Adams the following letter, which describes the task: "We must reduce our volume to the simple Evangelists, select, even from them,

the very words only of Jesus, paring off the amphiboligisms into which they have been led, by forgetting often, or not understanding, what had fallen from Him, by giving their own misconceptions as His dicta, and expressing unintelligibly for others what they had not understood themselves. There will be found remaining the most sublime and benevolent code of morals which has ever been offered to man. I have performed this operation for my own use, by cutting verse by verse out of the printed book, and arranging the matter which is evidently His and which is as easily distinguished as diamonds in a dung-hill."

What he did was to take two copies of the same edition of the New Testament in Greek, Latin, French and English. From these printed copies he cut out texts and arranged them in order on the blank pages of a book in parallel columns. In selecting the passages he carefully pruned what he regarded as extraneous matter and later additions, which had done the teaching of Jesus an injustice. He retained only those passages which clearly were the statement of fact and the exact teaching of Jesus Himself, and which he believed anyone could easily distinguish from the other material. These pages were handsomely bound in red

morocco. On it was printed in gold the title "The Morals of Jesus."

After it was finished, Jefferson wrote an interesting letter about it to Charles Thomson, the secretary of the first Continental Congress, who had made a translation of the Septuagint. He said: "I, too, have made a wee little book from the same materials, which I call the Philosophy of Jesus; it is a paradigma of His doctrines, made by cutting the texts out of the book, and arranging them on the pages of a blank book, in a certain order of time or subject. A more beautiful or precious morsel of ethics I have never seen; it is a document in proof that *I* am a *real Christian*, that is to say, a disciple of the doctrines of Jesus."

Jefferson prepared the book for his own private use, and great as was his evident enjoyment of it, the danger of being misunderstood prevented him from sharing this pleasure with the public by its publication. He said, "I not only write nothing on religion, but rarely permit myself to speak of it." The reason for this attitude he stated in the following letter: "I am averse to the communication of my religious tenets to the public, because it would countenance the presumption of those who have endeavoured to draw them before that tribunal,

and to seduce public opinion to erect itself into that inquest over the rights of conscience, which the laws have so justly proscribed. It behooves every man who values liberty of conscience for himself to resist invasions of it in the case of others, or their case may, by change of circumstances, become his own."

But religious freedom ceases to be of value and indeed ceases to exist, if one does not feel safe in exercising it. Censorship by public opinion over the rights of conscience becomes effective tyranny when it compels a man like Jefferson to adopt the policy of never writing on religion. His position was similar to that of Disraeli. "Of what religion are you, Mr. Disraeli?" a woman once asked the great statesman. "What religion? I am of the religion of all sensible men." "And what is that?" she asked. "All sensible men, Madam, keep that to themselves," he answered.

If religion is considered to be dogma or ritual, as it has been in the past, then the position taken by Disraeli and Jefferson was quite sensible. But if religion is considered to be one's attitude to life, as it will be in the future, then it is impossible for a man to keep it to himself nor would he wish to do so. He can then speak helpfully, and without personal danger to himself, about

the most important of all human subjects. Religion regarded as an attitude to life, requires and develops the ability to differ in opinion without differing in feeling. Moreover, men differ most in feeling about the things of least importance, like dogma; not about the things of fundamental importance, like real religion.

The reasons which may have justified Jefferson in refusing to publish the book during his life, ceased to be valid after his death. And yet for many years his wish was granted by accident, if not by intention. It was only discovered after a long search and it was not till 1895 that the Government obtained it by purchase. It is now in the United States Museum at Washington.

The Fifty-seventh Congress adopted a concurrent resolution, authorizing its reproduction by the photo-lithographic process to exhibit its original form. In 1904 an edition of nine thousand copies was published as a Government document for the use of Congress.

The title under which it was published is "The Morals of Jesus." This is its correct title, but since its publication by the Government it has been generally known and referred to as "The Jefferson Bible," just as common usage attached the name of Wycliffe to his translation.

This is the story, in brief, of the Jefferson

Bible, which occupied a large place in its author's thought and affection. That a document whose subject is freedom should have been published by the United States Government is altogether fitting in view of its direct bearing on America's experiment in democracy. For a special purpose, to be presently stated, this Government document is reproduced in a new edition, but in a form to make its contents available for general use, and for use not as a curiosity, but as an instrument of social service.

In its new form, the division into verses is omitted, and the paragraphs printed as in any other book. English alone is used, and the English employed is that of Weymouth's modern translation.* This translation is reproduced with the exception of one word. In the Beatitudes the word "happy" is substituted for the word "blessed," because it seems to me to represent the original word more accurately and to have a better modern flavour. In any translation the statements of Jesus would be brilliant and incisive, but Weymouth's translation has real literary charm and gives to them an additional touch of freshness as of a May morning.

Although Jesus is the author of the most

* The Weymouth translation is here used by the courteous permission of The Pilgrim Press, Boston, Mass.

popular short story now in existence, it is not generally realized that He was an artist of the highest merit. Weymouth's fresh translation will help to make it apparent that Jesus' statement of His ideas is real art; that is, it not only gives information but transmits feelings. The test of good art is its capacity to be contagious in the impression it makes. It infects the receiver of the impression with the same feeling or attitude as that experienced by the artist. Art is one of the great agencies of human progress and Jesus used it effectively. A dominating great word in all His teaching is sympathy, which with Him means the sense of infection with another's feeling—compelling us to joy in another's gladness, to sorrow in another's grief and to mingle souls with another—which is the essence of art.

Excepting that the "Sermon on the Mount" is subdivided, the sections, as Jefferson made them, are retained. Each section is given a caption of such a kind as not only to indicate its content, but also to challenge one's thought in the reading of it. If anyone is shocked by the pointed character of the captions, let me confess to him that my constant embarrassment was to invent captions sufficiently vital even mildly to match the virility of the passages to which they are attached. Such a reader should not venture

beyond the captions, if he wishes to avoid further shock.

There may be some who will say that because the Weymouth translation is not the one which Jefferson used, therefore it is not Jefferson's Bible. He used the King James version. Those who cannot distinguish between the substance and the form of truth think that if the form is changed, the substance is lost. The argument proves too much. For, if the form is essential, we should use only the language in which the teachings of Jesus were originally recorded, that is, the Greek. But it so happens that the American people do not speak Greek. We are, therefore, compelled to use a translation and, in selecting one, we should use the best for our purpose, that is, one which most accurately and effectively expresses the thought. Our purpose is to exhibit what Jefferson believed to be the teaching of Jesus. The King James version has become stereotyped and worn smooth, like an old coin, whose imprint is obscured by excessive use.

The tendency to keep religion cloistered, isolated, and harmless is an illustration of the process everywhere in operation towards crystallization. Real allies of this process are ritualistic ceremonies and fixed forms of con-

ventional speech. To democratize religion, to put it to work in the market-place, to use methods for its progressive realization—this has always been a need, but its capital importance is today freshly discovered. A minor but necessary item in the process of democratizing religion, is to take the teachings of one of the world's greatest experts in religion, and put them into the common speech of the people, print them in book form as any other book is printed, send it out to win its way as a comrade among other books, asking for no superstitious reverence, or any other special favour, but only for a hearing on its merits. If we cannot practice the democratization of religion even to the slight extent of putting Jesus' principles into common speech, what hope is there that the principles themselves will play any effective part in the common life?

Nevertheless, to avoid the possibility of anyone saying that it is not the Jefferson Bible here exhibited, we have printed also the King James version and reproduced it with photographic accuracy just as Jefferson used it. It is printed also out of thoughtful consideration for those whose sentiment strongly attaches them to the old version. But the King James version is printed in smaller type to entice the reader to

use the Weymouth translation. It is more accurate; it is better English; it reveals, as the old version does not, the humour, the irony and the sympathy of Jesus; and, most of all, it exhibits with amazing clarity and freshness the principles of Jesus—to discover which is our only real reason for reading the memorabilia of Jesus at all, is it not?

In content the new edition is exactly the same as Jefferson's original, with one exception. Section four, containing the Inaugural Address of Jesus, is added. Why Jefferson omitted it is difficult to understand, because no passage could have better exhibited the value of the principle he employed in the selection of his material. His plan was to include only those passages on which he could absolutely rely as statements of the principles and ideals of Jesus, separated from all doubtful and controversial matter.

This principle of selection requires the inclusion of the address at Nazareth. Moreover, it pointedly serves Jefferson's aim. The meeting at Nazareth was an open forum and therefore a workingman like Jesus was permitted to make a speech. In stating the purpose of His mission and His program of action He discussed such subjects as poverty, war, ignorance, freedom from tyranny, and the cancellation of mortgages

on homesteads. The speech was obviously designed to state Jesus' purpose of promoting a better social order, and its success was so pronounced that it broke up the meeting and caused serious disturbance, that almost ended in a tragedy.

Why a passage so in harmony with Jefferson's purpose should have escaped his eye, cannot be explained as an oversight. It was not an accident. There must be a reason. The only explanation which seems to me to explain it is that Jefferson did not perceive that the passage fell within his purpose. Why did he fail to perceive this? The answer is highly illuminating on Jefferson's whole project of making a digest of Jesus' principles.

Jefferson did not see that this address fitted his purpose, because it had been and still is, so obscured and distorted by layers of misinterpretation, that its meaning was completely hidden from him. The reference Jesus made in His address to "the year of acceptance with the Lord," has been universally distorted to mean an hour, or a brief period when an individual, by the acceptance of a theological theory, might insure his personal safety, that is, "be saved." Whereas Jesus referred to a social custom in the Hebrew Republic, a well-known institution, a

particular year, the Year of Jubilee, when farm homesteads were liberated from accumulated economic burdens, with which they had become encumbered through some injustice.

If any explanation or justification were needed for the service Jefferson sought to render by making a digest of Jesus' teaching, this is it. His aim was to make the principles of Jesus stand out clearly in bold relief by separating them from the additions of myth, tradition, hurtful comment and misinterpretation. The damage done to the inaugural address of Jesus, of which Jefferson himself was unconscious, is a striking illustration of the kind of damage he believed had been done to all of Jesus' teaching.

The service which Jefferson was unable to do for himself in respect to Jesus' inaugural address, his book is designed to render to others in respect to the teaching of Jesus as a whole. His process of liberating the ideals of Jesus from the handicap of a confusing context helped Jefferson to discover what he described as "the most sublime and benevolent code of morals which has ever been offered to man."

A national debate raged in Jefferson's day as to whether he was a Christian or an atheist, a debate still unsettled. It was a highly dramatic episode of national significance in our early his-

tory. While Jefferson's critics were contending and proving to their own satisfaction that he was an atheist, or at least an infidel, they were totally unaware that this silent, lonely man in the White House was studiously working on the teachings of Jesus and devoutly reading them each night before retiring.

That his critics should have mistaken him for the exact opposite of what he was, exhibits a curious blindness of humans and clearly demonstrates that their laws of evidence are not infallible. It only adds another to the tragi-comedies with which history has made us too familiar. Socrates is now universally regarded not only as the greatest, but as the most virtuous and the most spiritual man of his age and country. Yet his accusers judicially condemned him to death on the charge of impiety and immorality. That is, his critics mistook him for the exact opposite of what he was. Again, to take an example which John Stuart Mill says is the only one that can be named after that of Socrates without being an anticlimax, the same thing is true in the case of Jesus. He, who for all later centuries and for all nations has become the great moral and spiritual leader of men, was judicially condemned as a blasphemer, as an unspiritual man.

His critics likewise mistook Him for the exact opposite of what He was.

In the case of Jefferson, the charge of atheism was no doubt due in part to partisan prejudice, that is, exaggerated and utilized for partisan purposes. It was no doubt also due in part to his action in securing the disestablishment of the Church in Virginia, that is, used as a counter-attack by an institution in defense of its vested interests. In addition to these two reasons and more important than either, the charge was sincerely made on grounds far more fundamental. This is why the debate is still in progress and why its outcome is vastly significant for the present and future of American democracy.

To a large number of citizens today it is an interesting historical circumstance that Jefferson was so deeply intrigued by the teachings of Jesus. They, like the citizens of his own day, have a lively curiosity to know about the religious attitude of the man who wrote the Declaration of Independence, who was one of the founders of American democracy, and who impressed his individuality on the American Government more than any other man. To such citizens, information about the Jefferson Bible will have real historical news value.

But if this news is to have real value it must

be understood. If the reader's interest, therefore, is only historical, he should limit his reading to the first part of this introduction. Aristotle maintained that poetry is more true than history; that history gives us only the ordered record of events, while poetry gives us their inner meaning. I agree with Aristotle. One never really knows facts till he knows their inner meaning. Moreover, to look only at the objective facts, may and often does, distort the truth. Unless we know also the setting, relation, and purpose back of the facts, we do not know them.

"I want to know what happened, not what the man thinks," was Lord Salisbury's protest against philosophical reflections on the part of historians. I agree. My contention is that "what happened" comprises not only external events; it includes purposes, ideas, transactions behind the scenes. An idea is also an event. An invention exists in the mind before it is blue-printed or manufactured. Both the idea and its external effect are necessary to give us the whole story of "what happened."

The author disclaims all intention to preach or moralize about the facts. He aims to perform for the Jefferson Bible the function of the poet as well as that of the historian. To expose

the inner meaning of facts is quite a different thing from preaching about them. History gives us bare-bone facts. History plus poetry gives us facts clothed with flesh and animated with life. Only live facts have interest for live men. The author, therefore, seeks not only to state what Jefferson did for Jesus' teaching, but also to exhibit his purpose in doing it, that we may examine its significance for democracy in his day and ours. Our guiding principle is not art for art's sake, but art for life's sake. Inasmuch as facts uninterpreted may be lies, we maintain that the true inwardness of a fact is an essential part of the fact itself.

The issue raised by Jefferson's Bible, and by the unsettled debate concerning Jefferson's status as a Christian, is an issue of capital and public importance. Jefferson maintained that he was a Christian. To John Adams he wrote: "An Atheist I can never be. I am a Christian in the only sense Christ ever wished one to be." He claimed that his arrangement of the teachings of Jesus is clear evidence of the fact. He said: "It is a document in proof that I am a real Christian; that is to say, a disciple of the doctrines of Jesus." This means that Jefferson claimed to be a Christian according to Jesus, but not according to New England Church standards. If we allow

Jefferson to define what a Christian is, then he will be accounted a Christian. But his critics do not admit his definition. Their definition is based on accumulated theological church dogmas. Which of the two, shall we say, is the right test by which to judge a man's status as a Christian?

It is obvious that the question here raised can never be answered until we are agreed on what a Christian is. This is still an open question. It is a highly important question to answer. We cannot profitably talk about anything till we know what it is. No progress is possible until we first define our terms. Is our definition of a Christian to be determined by a religious or by a theological test? Jefferson rejected every test excepting the Jefferson Bible; that is, the teaching of Jesus.

Before any one concludes that Jefferson was not a Christian, because he did not meet the theological test, he ought to stop and think where his argument will lead him. Will he not be compelled to conclude also that Jesus by this same test was not a Christian? He stated His teaching in religious, not in theological, terms. He knew nothing about the theological dogmas added later by the church. Jefferson thinks Jesus would have repudiated them if He had

known them. But are we not all compelled to say, at least, that no one can affirm that He would approve them, because they were never submitted to Him?

The question raised by the Jefferson Bible is which of these tests is valid, that furnished by the teaching of Jesus, or by dogmatic additions to it. Jefferson believed the question a vital one. It is the distinction between experienced facts and theological theories. It is like the difference between stars and astronomy, between flowers and botany, between sweetness and sugar. Had Jefferson known it, he no doubt would have delighted in making the same answer to his critics which Thomas F. Lynch made in answer to a similar charge. By comparing theology to hard, regular blocks of sugar, and religion to sweetness permeating the material it was designed to serve, he embodied his answer so effectively in the following poem, that it needs no comment:

When sugar in the lump I see,
 I know that it is there.
 Melt it and then I soon suspect
 A negative affair.
 Where is the sugar, Sir? I say.
 Let me both taste and see;
 Sweetness instead of sugar, Sir,
 You'll not palm off on me.

THE JEFFERSON BIBLE

Don't tell me that the sugar lumps,
When dropt in water clear,
That they may make the water sweet
Themselves must disappear:
For common sense, Sir, such as mine,
The lumps themselves must see.
Sweetness instead of sugar, Sir,
You'll not palm off on me.

For instance, Sir, in every hymn
Some doctrine you should state,
As clearly as a dead man's name
Is on his coffin plate;
Religion, Sir, is only Judge;
Let's have theology;
Sweetness instead of sugar, Sir,
You'll not palm off on me.

The question here raised is in no sense academic. It is a clear and bold challenge in behalf of practical democratic ideals. It is not of much consequence whether or not Jefferson be classified as a Christian. But it is of vast consequence to the future of America's experiment in democracy that the principle for which Jefferson contended should be operated. It cannot be overstressed that the reason why Jefferson maintained that our exclusive attention should be centred on the teachings of Jesus was to make them known and stimulate their practice. Aside from its historic interest, this is the meaning of

the Jefferson Bible. Whether or not we agree with Jefferson that "a disciple of the doctrine of Jesus" is a Christian, we can agree that if it is, then Jefferson was a very good Christian indeed. He merits our unstinted admiration for his bold attempts to practise his own principle.

The passage, eliminated from the Declaration of Independence, in which he fiercely attacked human slavery, shows how his courage led him to take moral positions far in advance of his own day. This passage would hold a place of honour in the list of evidences that Jefferson was a Christian, if the test should be the teaching of Jesus, rather than theological theories. It is as follows:

"He has waged cruel war against human nature itself, violating its most sacred rights of life and liberty in the persons of a distant people who never offended him, captivating and carrying them into slavery in another hemisphere, or to incur miserable death in their transportation thither. This piratical warfare, the opprobrium of infidel powers, is the warfare of the Christian king of Great Britain. Determined to keep open a market where men should be bought and sold, he has prostituted his negative for suppressing every legislative attempt to prohibit or to restrain this execrable commerce. And that this

assemblage of horrors might want no fact of distinguished dye, he is now exciting those very people to rise in arms among us and to purchase that liberty of which he has deprived them by murdering the people upon whom he obtruded them: thus paying off former crimes committed against the *liberties* of one people, with crimes which he urges them to commit against the *lives* of another."

Jefferson's position on human slavery was a dream at the time and was denied a hearing, but it was a dream now come true. He had other dreams not yet come true. His belief, that nations can live in harmony—without war—led to his heroic action as President concerning the army and navy. In its behalf he sacrificed popularity and fortune. It is still a dream. But when men acquire as much common sense as they think they have, this dream will still come true. When it does, then Jefferson's courage and Christian character will be recognized as they have never yet been. The day of his greatest fame is still to come.

The question is whether the principle embodied in the Jefferson Bible which bore such fruitful and heroic results in Jefferson's own life, would not have a similar effect on other men if

they accepted the principle. This is the challenge made by the Jefferson Bible.

That a man like Jefferson should have become so absorbingly interested in the teaching of Jesus is itself a significant fact. His interest was already intrigued in so many diverse enterprises, that it amazes one even to enumerate a few of them. He wrote the Declaration of Independence; was the first Secretary of State; was twice President of the United States; invented the decimal system of money; suggested the Panama Canal; started the fashion of trousers instead of knee breeches; conducted the biggest of all real estate transactions by the purchase of the Mississippi Valley from France; advocated courtesy as a national efficiency measure; selected the design for the National Capitol; designed Monticello and the State Capitol building at Richmond; invented the wheelbarrow and the whirling office chair; planted rice in America for the first time; was the first farmer to use the threshing machine and the chicken incubator; established the first mint in the United States; constructed the manual of parliamentary practice, and founded the University of Virginia.

He was probably the most learned man of his time and his learning was remarkable for its scope. It was said that he "could calculate an

eclipse, survey an estate, tie an artery, plan an edifice, try a cause, break a horse, dance a minuet, and play the violin." One of his biographers quotes a northern man who spoke thus of Jefferson: "When he spoke of law, I thought he was a lawyer; when he talked about mechanics, I was sure he was an engineer; when he got into medicine, it was evident that he was a physician; when he discussed theology, I was convinced that he must be a clergyman; when he talked literature, I made up my mind that I had run against a college professor who knew everything." Even Buffon, the naturalist, wrote to him, "I should have consulted you before publishing my natural history, and then I should have been sure of the facts."

Engaged in a multitude of absorbing enterprises as Jefferson was, why should he permit the memorabilia of Jesus to exercise over him such a fascinating influence? The reason is that he was first of all a social philosopher. His chief concern lay in the construction of democratic institutions. His genius, which inspired him to make so many practical inventions, led him also to discover that democracy cannot be operated successfully unless it is recognized as a religion, that the principles of Jesus constitute scientific laws in the structure of society and that these

principles cannot be discovered for what they are until they are dissociated from accumulated traditional misconceptions. To rescue the ideals of Jesus from these obscuring misconceptions, Jefferson used a method which gave to them the element of distinction. The secret of seeing them, he believed, was to eliminate the obvious.

From the use of this process Jefferson reaped a great discovery. In the hope that it may net the same result for others, the process is here made available for use by an edition of Jefferson's digest in new and popular form. But why is it necessary that we subject the biographical memoirs of Jesus to the process which Jefferson employed, in order to make the same discovery he made? This is the question which next calls for consideration and the answer to it is highly significant.

CHAPTER II

AN UNDISCOVERED BOOK

ALL books which concern themselves with the science of society treat the subject from one of three dominating points of view and, therefore, may be classified under one of three general captions, according as they consider things as they are, things as they ought to be, how to change things as they are into things as they ought to be.

The method used in the first class is that of Science, an accurate study of our actual world and an unbiased report of things as they are.

In the second class it is that of Art, the use of man's aim-setting faculty to picture things as they ought to be in an ideal world, towards which he aspires and which he uses as a standard of measurement on his present progress.

In the third class it is that of Ethics, a study of the means for changing things as they are into things as they ought to be, of approximately realizing his ideals through the use of the actual, of developing out of civilization into humanism.

Science, Art and Ethics—these are the three subjects which enlist the major interest of people, whatever be their station in life. All studies seriously attempting to investigate the nation as a society may be grouped under them. All books on the basic social sciences may be classified by them.

If you were asked to name one or two good books which deserved first place in each of these groups, what books would you suggest?

Under the first group you could readily suggest several: "Social Environment and Moral Progress," by Alfred Russel Wallace; "Civilisation: Its Cause and Cure," by Edward Carpenter; "The Rising Tide of Color," by Lothrop Stoddard.

Under the second group likewise you could readily suggest several: "The Republic," by Plato; "Utopia," by Thomas More; "Christianopolis," by Johann Valentin Andreae; "Rasselas," by Samuel Johnson.

But for the third group, can you suggest any? Can you suggest one? Obviously this is the type of book we most need. It is important but not pleasant to read books which describe things as they are. It is stimulating and pleasant to read books which describe things as they ought to be. But the most useful for our present need is a

creative book whose purpose is to suggest how we may transform things as they are into something better. If some one could tell us that, it would be information, having not only news value, but good-news value.

The stage of development which concerns us most at present is neither Hell nor Paradise, but Purgatory, the process of improvement. Is there any first-class book on this subject? Of course one can suggest a few very good books containing helpful discussions around the subject: "The Making of Humanity," by Robert Briffault; "The Science of Power," by Benjamin Kidd; "Roads to Freedom," by Bertrand Russell.

But the type of book we seek is one which deals with causes instead of symptoms, with principles instead of methods, which comes to grips with the subject and whose author has the courage to think fundamentally. The problem of creating a satisfactory society is so baffling that no other kind of book will avail to meet it. I have long searched for such a book and I find only one. It requires courage to name it, but I know of no other. It is the memorabilia of Jesus, contained in the Four Gospels.

I hasten immediately to say that I name this document not because of any interest I may or may not have in any church organization, nor

because of any interest I may or may not have in any religion, but solely because of my interest in the science of society. As a social engineer my business is to discover some efficient process for changing things as they are into things as they ought to be, and I can find it in no other document. What it proposes as the way for making this improvement, we will consider later in the discussion. We must first consider the document itself.

That I should hesitate to name this book and that students of the social sciences will no doubt be shocked to hear it named in this connection are significant facts. It will be said that this document is already well known and that Christianity, which is based on it, is a failure as a social power. Of course it must be admitted that organized Christianity is a failure. Any plan aiming at social improvement which is unable to prevent industrial and international wars must be accounted a failure, however helpful it may be in some respects. If we cannot succeed in banishing from society crimes like the epidemic insanity called war, in our national and industrial activity, what hope is there of making any real moral progress?

But I am not here referring in any way to Christianity. We are considering something

quite different; namely, the religion of Jesus as recorded in His memorabilia. Is not this document already well known? Certainly not. That is precisely the point. It is an undiscovered book. It is the most unknown book in circulation. At least the treatment it receives seems to indicate that this is the fact.

It is commonly remarked as a cause of astonishment that this book should have survived the treatment its friends have given it. But has it survived? It has sustained serious injury from the attack of theological interpretation; injury from the process of having its principles organized into institutions; injury from the use made of it for propaganda purposes to serve every kind and variety of fantastic theory. How could it survive such injuries?

It would be the height of the ridiculous, if it were not so tragic, that the historic creeds of Christendom give no attention whatever to the great ideas to which Jesus gave all His attention. The best known of these creeds and the one commonly used today, the so-called Apostles' Creed, is occupied exclusively with those ideas which Jesus never expressed and which He would have disapproved had they been submitted to Him. These creeds make no mention of His manner of life, His spirit and His opinions on moral

questions. From them no one would know that Jesus had ever expressed any convictions on such subjects as the killing of enemies, the legal principle of punitive justice, divorce, oath-taking, compulsory support of religion, autocracy, and the accumulation of private wealth. And yet these are the subjects which occupied the mind of Jesus. If His enemies had devised a clever scheme for obscuring His teaching, they could not have done it better than His professed friends have done it for them. Is it surprising that His teachings have remained undiscovered and His influence for social welfare ineffective? The wonder is that He has any influence left at all. The fact that under these circumstances it has persisted is highly significant.

The most damaging consequence of this process of distortion is that the record of Jesus' teaching has been buried out of sight and is today almost an unknown book. It is like an old palimpsest manuscript with layer after layer of copy written upon it, up and down, and across. Unless these layers of imposed and obscuring interpretation are scraped off, or dissolved by chemical reagents mentally applied, the document will remain unknown. Anyone who succeeds in erasing this accumulated copy, both

from the document and from his mind, will be rewarded by a fresh and surprising discovery.

Thomas Jefferson's arrangement of the teachings of Jesus renders incalculable service to those desiring to make this discovery, and Jefferson's Bible is here edited in a usable form for this purpose. The speeches and stories of Jesus were reported in four separate accounts by four different men. Two were His intimate companions and heard the speeches; two received accounts of them from others. Each had his own point of view in preparing his brief biographical account.

Jefferson's particular interest, like that of all others who have any genuine concern for the subject, was in the opinions of Jesus alone. What Jefferson did was to separate them from the viewpoint of these four reporters, and from the additions of hearsay and tradition, and to eliminate from their accounts all those elements of the story to which Jesus himself never made any reference. This gives one the chance to examine the sayings of Jesus by themselves and to discover what He has to offer for the improvement of society.

What Jefferson's method did for the literary record of Jesus' teaching is similar to the service Leonardo da Vinci's portrait of Jesus did for the

conventional portraits, which artists were in the habit of painting. He removed the unreal and artificial halo from around the outside of Jesus' head and put a genuine radiance in His face so that His facial expression became the index of His spirit. Da Vinci's conception of Jesus, therefore, is the most natural, truthful, and probably the most nearly satisfying of all the ideal portraits. Jefferson's method likewise eliminated from the literary portrait of Jesus all external and interpolated elements so that Jesus could speak for Himself.

The result of this process is a product astonishingly brief and impressive. It is not a mere code of morals, or a written constitution of conduct, or a credal formulation of intellectual belief. It is poetry; it is literature, the effective expression of fluid advancing spiritual ideals, stated by a young workingman, uttered in the open fields, and intended to be understood.

If there be any who are disturbed by the process of printing the sayings of Jesus by themselves and putting them into modern English, is it not because they have lost the sense of relative values? If they are disturbed by secondary questions of detail such as the form, what would they do if they should discover the principles of

Jesus? "If water chokes, what shall one drink to stop choking?"

The fact ought frankly to be faced that Jefferson by omitting the element of myth and tradition from the memoirs of Jesus, omitted all reference to questions like His Divinity, as it is commonly understood, and to the grounds on which it has been supposed to rest, such as the Virgin Birth. This will be disturbing to those who think such questions important. It will be still more disturbing for them to remember that it was not Jefferson but Jesus who omitted them. He never referred to them. By recording only what Jesus did say, these questions are automatically eliminated. Shall we blame Jefferson for doing what Jesus Himself did?

I think Jesus was right in regarding the Virgin Birth as so lacking in merit as not to justify Him in mentioning it. In fact, He never considered it. It was a myth added to the story after His death, borrowed from the pagan world; a very unworthy myth which has done distinct damage to the cause of true religion.

The sufficient reason why Jesus made no mention of an event so amazing is because it never happened. It is not the way God arranged to have babies born. This myth is an attempt by dogmatic ecclesiastics to improve the laws on

which God constructed the universe. He must be amused at their conceit, but He understands the motives which prompt it. It is the impulse to build a monument to a good man whom they mistakenly murdered. It is the common human desire for a spectacular exhibit of God although He is quite obvious enough if one has capacity to see. It is a crude substitute for paying honour to Jesus, whose principles they lack the courage to practise. When men take the easy instead of the right way they create new difficulties. The Virgin Birth myth is not only contrary to fact, but is immoral. When it was found embarrassing to say that Jesus had an unknown father and that it did not destroy the human element in Jesus by getting rid of His father because His mother had some human nature in her, then this myth was supplemented by the doctrine of the Immaculate Conception. This did not make things better but rather the worse, because it is an insult to God and an insult to all good mothers as well. To say that Mary's conception of her baby was immaculate, is not only to insinuate but to assert that every other mother's conception of her baby is maculate. Whereas every child conceived in love is an immaculate conception, for wherever love is, God is.

Both the myth and the doctrine grew out of

the distinction between the sacred and the secular, which is merely a mental illusion and has no existence in fact. It has done more injury to the influence of Jesus and to social progress than any other single idea. To make the Divinity of Jesus rest on a materialistic basis and on an immoral doctrine degrades it and obscures its meaning.

Is not Jesus divine, then? Certainly He is. In a more profound sense than is suggested by any such fantastic and materialistic notion as a Virgin Birth. Jesus is divine in the same sense that any other man is or may be. If it were not so serious, it would be highly amusing to hear a bishop accuse one of his ministers of being ambiguous because he did not believe the dogma that God is Jesus, when at the same time neither the bishop nor any one of his orthodox ministers has any definite idea as to what he means by the Divinity of Jesus, or if he has, is afraid to say so.

If they should use words with an honest and understandable content in them, they would say that the idea of divinity is a spiritual fact, that the measure of any man's divinity is the measure of his kinship with God, that it rests solely on his spiritual superiority and on no other ground.

"The duty of the wise man," said Plato, "is to be like God as far as that is possible."

Divinity, therefore, is a matter not of kind, but of degree; the more spiritual, the more God-like. Jesus was a normal man raised spiritually to the *n*th power. He was the only man who had no ideals; that is, He so completely realized them that in His case they ceased to be ideals and became realities. Therefore, men everywhere are justified in saying, we have no superior but Jesus. He was a trail-blazer to show all men what they might become. This was the relationship to His fellow men that he claimed and took particular pains to make clear.

Jefferson, let us remember, did not use his own preference in deleting and retaining passages in the memorabilia of Jesus. He operated a definite principle of selection, which would produce the same results, if used by any one else. His purpose was to retain only the known facts and the actual statements of Jesus as exhibited by the Gospels themselves. To apply this principle no laborious or learned process is required. All the tools of literary and historical criticism one needs is a pair of eyes and a pair of scissors. These were the only tools Jefferson used.

The application of the principle to the story of the Virgin Birth is quite simple. One may or may not think it a myth growing out of a degrading desire for a physical sign of a spiritual fact

or an incredible "addition of the unintelligently devout." But Jefferson's principle merely leads him to observe, as any one can, that the same documents which record the story record also that Mary calls Joseph Jesus' father; record also a genealogy to show that King David was the ancestor of Jesus by tracing His descent directly through Joseph, His father; record also Jesus' absolute silence on the subject of His birth. Jefferson removes this glaring contradiction by giving preference to Jesus over His reporters.

The Jefferson Bible is significant for what it omits as well as for what it contains. We anticipate a question sure to be raised as to why certain things deemed essential by some have been omitted. We say these omissions are significant because Jesus, and not Jefferson, is responsible for them. "It's not the people's ignorance that makes the trouble," said Artemus Ward, "but that they know so much that isn't so." One of the distinct services rendered by the Jefferson Bible is that it helps us to unload the burden of so many things about Jesus that are not so. To unlearn the false is a painful process, but it is the price of progress. The religion of Jesus was a lost cause at the first and is a lost cause still. It will continue to be so until we succeed in replacing the mythical Jesus with the true Jesus.

Questions like the Immaculate Conception, the Virgin Birth and the Materialistic idea of divinity, are here raised merely for the sake of dismissing them, to show the importance of treating them as the Jefferson Bible does and as Jesus did; that is, omitting them. The ancient debate as to whether Jesus was the *same* or *similar* in substance to God, the difference between one letter in two Greek words—*homoousion* and *homoiousion*—a debate indulged in by multitudes of able-bodied men for many years, was not only an astounding waste of time; it was worse than that. These futile debates in theological speculations camouflaged the real purpose of Jesus' life and have been utilized effectively to side-step moral and social responsibility. To intellectualize oneself away from the practice of Jesus' teaching into complicated theories about it has always been a commonplace way of escape from the challenge it makes. "How much easier it is," said H. G. Wells, "to sprinkle oneself with blood than to purge oneself from malice and competition; to eat bread and drink wine and pretend one had absorbed divinity; to give candles rather than the heart; to shave the head and retain the scheming privacy of the brain inside it!"

It matters very little whether I hold a theo-

retic opinion that God is Jesus, but it is of vast consequence whether I believe that Jesus is God; it is not morally helpful to know, even if it were true, that God in some spectacular, irregular fashion exhibited Himself in Jesus, but it is morally of capital importance to know whether Jesus revealed the ideals of God so effectively as to induce men to practice them; it is one thing for a man to hold a speculative dogma about God incarnating Himself in Jesus, and quite a different thing for him to treat Jesus as his God, as his formative standard of character, as his court of last appeal in matters of conduct; it is one thing to consider the cross of Christ as a prearranged item in a dogmatic drama to be used for a selfish personal advantage, and quite a different thing to treat it as the battle-flag of a cause to help serve one's fellow-men.

These are the questions raised by what the Jefferson Bible omits and by what it contains. Jefferson's aim was to exhibit the real Jesus and His principles in the hope that He may not continue to be an alien in the world, but that His principles may be operated in the construction of a better human society.

The chief impression made by reading the Jefferson Bible is that Jesus was too big for His

contemporaries. Its chief challenge is whether or not He is too big for us. It is to be feared that He is. It is probable that C. E. Montague's statement in his recent book, "Disenchantment," is a correct report of the fact. "What Christ said, for example, about such things as wealth and war and loving one's enemies. Getting rich made you bad; fighting was evil—better submit than resist. Ever since these disconcerting bombs were originally thrown, courageous divines and laymen have been rushing in to pick them up and throw them away, combining as well as they could an air of respect for the thrower with tender care for the mental ease of congregations occupied generally in making money and occasionally in making war. Yet there they lie miraculously permanent and disturbing as if just thrown."

I am not here urging that the principles of Jesus should be put into practice. This would be far too radical a suggestion. What I am urging is that they should be rediscovered and made known. How can we put anything into operation unless we first discover what it is? If the religion of democracy were discovered and practiced, society would be saved. It is too much to expect that anything like this will happen in the near future. It is too difficult. What then?

Shall the difficulty in operating this ideal lead us to abandon its consideration? Quite the contrary. Granted that the ideal is hard to operate. So is truth-telling, but we do not dare publicly to commend lying because it is the common practice. So is the Decalogue, but we do not propose to abolish the Ten Commandments, because they are as yet nowhere effectively operated. So is manhood suffrage, but because fewer than fifty per cent of qualified voters practice this privilege, we would not surrender a right which it took centuries of struggle to achieve.

To what low social levels would we not sink, if these ideals were abandoned in principle as well as denied in practice? It is because of what these ideals save us from that their prophets, the poets, have been justly called "the unrecognized legislators of the world." If idealists stand condemned for their achievement, it is highly significant to note that it is their own ideals which condemn them. This is what ideals are for. The overlooked fact is that the immediate practical use of democratic social standards is not their fulfillment, but the prevention of social wreckage. This is why a knowledge of them is critically important. We are not here proposing anything so drastic as their present practice, but only that they be discovered and at least admired

as standards. Is it not an amazing circumstance that after centuries of discussion there is no agreed understanding as to what Christianity is about, as to the plan Jesus proposed for the improvement of the social order, notwithstanding the fact that His plan at the first was popularly known as The Way, with a capital "W"?

This document is not only generally undiscovered at present, but it is probable that it will remain undiscovered unless a preliminary discovery should be made first. What is that? It is the discovery, made as yet by almost none, certainly recognized by almost none, that an idea cannot be organized. We can organize a task, but not an idea. Social institutions have tasks to perform, more important ones than they have ever had the courage to undertake, but they do society an uncalculated injury when they attempt to organize an idea, crystallize it, and monopolize it for propaganda purposes. But this is just what they are always attempting to do.

This is what happened to the religion of Jesus and defeated its purpose as a transforming social force. Creative power was extracted from it by organizing it. In the process of organizing it, it was repeatedly captured. Christianity's three chief captors were: first, Greek speculation and

theological dogma, which covered up and distorted its simple democratic message; second, the cults of Isis, Mithra and Gnosticism, which imported into Christianity such alien elements as the idea that the physical world is the seat of evil, the idea of fate, the idea of sacrifice as a bribe, and the idea of sorcery and superstitious ritual; third, the sale of the Church as an organization to the disreputable Emperor Constantine. After Diocletian discovered that the Church could not be destroyed, Constantine conceived the clever idea that it could be made useful. It was a masterly stroke of selfish politics. He offered to the Church money, respectability and imperial favour. The Church accepted the offer and by this bargain sold its soul, forfeited its freedom and became a dishonoured captive. From that time to this, with one partial alleviation, its captivity has continued and still remains. It is one of the saddest tragedies of history. For centuries Christianity has "worked its way over a Jericho road that was infested with philosophical and theological thieves who seemed bent on filching from it social power and human appeal." However difficult and dangerous it may be to attempt its liberation, it is an enterprise which the world's moral bankruptcy makes imperative. It is conceivably a matter of capital

importance that the captive be liberated, because he may have a contribution of constructive value to the science of society, if we could once discover what it is.

But it is not possible to discover it until we see that an idea cannot be organized. The religion of Jesus is an idea, a sentiment, a creative principle, an attitude to life. It is no more possible to organize it, without defeating its purpose, than it is to organize the sunshine without making it unwholesome.

When this discovery is made it will then be possible to dissociate the Christian idea from exclusive identification with any institution. This idea can never become an effective creative power for social improvement and be recognized as an asset of society until this divorce takes place. Only so can the religion of Jesus be substituted for the Christianity that has captured it. From the standpoint of social welfare, it is of paramount importance that the Christian idea should cease to be identified with any speculative dogma, any ritualism, any ecclesiastical order, and should come to be regarded as a familiar asset in the spiritual welfare of mankind, available for use by all.

Churches have personal and social tasks of supreme importance to perform. It is their

right to serve the Christian idea, to whatever extent they have the desire and courage to do so, but neither a church nor any other institution has any right to make the impossible and unethical attempt to monopolize an idea for propaganda purposes by organizing it, an idea designed to do for man's spiritual well-being what the sunshine does for his physical well-being. The fact that the competing and conflicting elements in social and political life seriously need some powerful integrating influence, and that the Christian idea may furnish such a social power, is sufficient evidence that it should not be segregated apart from life in a separate institution organized to specialize in it.

The damage done to growing ideas by the organization process is so fatal to their usefulness, and it is so essential to progress that we discover this fact, that I re-emphasize it by stating it in the form of a picturesque little parable by Lincoln Steffens. It is as follows:

"We were walking along the avenue one day, the devil and I, and we were talking. That is to say, I was talking; I was asking questions. Satan didn't answer; and he had promised to answer.

" 'I will answer truly any questions you really

ask me,' is the way he had put it. 'I will tell you anything you can understand.'

"My question was simple enough.

" 'How did you defeat the great prophets and balk the religions so?'

"He looked at me with a curiously quizzical expression, as if he didn't understand what I meant or doubted that I did. I illustrated, therefore.

" 'The founders of the great religions, Moses, Jesus, Mohammed: they had the truth or parts of it. That showed that they could grasp more. How did you keep them from going on and getting it all?'

"He didn't answer; he looked as if he wished me to explain further. I did.

" 'But what they saw, they announced. They gave their visions to the people, and the people heard them, gladly, and believed. And then——'

"He was looking across the street, idly. I could not make out that he had even heard what I was saying. It was very unpleasant, the silence and all. I went on:

" 'Jesus, for example; Christianity took hold of men. Rome trembled for a while, fought the Christians, persecuted them, drove them underground; in vain. Christianity conquered Rome;

the emperors bowed to it and believed; and Rome was the world then. And yet, just when the Christian religion had gained the whole world, it lost something. It became—what it is today.’

“No answer.

“‘What did you do?’ I persisted. ‘And how did you do it?’

“My question was almost a plea. I really wanted to know. And still he did not answer; he only smiled faintly. He seemed to be interested in the great crowds of workingmen who were out for their nooning on the avenue. He watched them come and go; he frowned; he smiled. Maybe he was thinking of labor. I tried that.

“‘And then there’s the great labor movement, which has shaken the world again and again. The workers rose, became aware of their wrongs, of their rights, of their might. And Rome trembled again, just as the modern world trembles, and then, in Rome, nothing happened. What did you do? And now, here. What’s the matter with organized labor today? What are you doing to its leaders, for example?’

“Silence. He was still looking across the street, but not as before, not idly. His attention

seemed to be fixed upon a spot. I looked where he looked and I saw——

“What I saw startled me. I saw a man reach up into the sunshine and grasp a piece of truth. It was a little bit of a piece, but it was truth. No wonder the devil was interested.

“I looked at him, expecting to see alarm on his countenance. There was none. He was so utterly untroubled that I couldn’t be sure he had either seen or understood what had happened. I sounded him.

“‘Did you see that man get that piece of truth?’ I asked.

“He nodded, but he made no reply.

“‘You don’t seem to be disturbed by it.’

“‘No,’ he answered absently.

“‘But you see how it would hurt business, don’t you?’ I urged.

“‘Yes,’ he said, and smiled. ‘It would ruin mine.’

“‘Well, then,’ I persisted impatiently, ‘why do you take it so easily?’

“‘Because,’ he answered patiently, ‘I know what to do about it.’

“‘What will you do?’

“‘Why,’ he said, ‘I shall tempt him to organize it.’ ”

The extent, therefore, to which the Christian

idea can become a formative social power depends on the discovery that an idea cannot be organized, and this in turn depends on the further discovery that an idea cannot be tarnished. Like music an idea is a spiritual thing and therefore cannot be degraded. It affects; it is not affected, just as the sunshine is not affected by the mud on which it shines.

Ostensibly what inspired the invention of the distinction between sacred and secular is fear that the religious idea would be tarnished. The real reason back of this stimulated, and sometimes honest, fear is the persistent desire of men to fence off an undefined section of life, banish God from it, abolish the Ten Commandments in it, label it "secular," and then within these imaginary limits do as they damn please.

It's a pleasant delusion; also they think it profitable. Its only defect is that it is a delusion. No one has ever been able to define "secular" and "sacred." To attempt it would spoil the delusion; that's why the attempt is not made. As soon as one should acquire the courage to make the attempt he would discover that there is no such thing as a distinction between secular and sacred. It has no existence in fact. It is a pure fiction of the imagination. If we were to apply either label to our world, it would have

to be the label "sacred." What is usually meant by "secular," if it has any meaning, is the thing we do when God is not looking. But there is no thing we do when God is not looking, if He looks at all. God to be a god must be operative everywhere or nowhere, like the law of gravitation. You can't turn the switch off the law of gravitation in certain times and places and depend on its operation in others. You can make the world either secular or sacred, but not both at the same time. It is not a house divided against itself in fact, but only in one's imagination.

The reason why this delusion has been entertained for so long is obvious and simple. Men would attempt to disprove that the three angles of a right-angle triangle equal two right angles, if they thought that it was to their self-interest to do so, and they will continue such attempts as long as they permit egotism to be their master. This main motive is artfully concealed and it seeks additional support through unreasoned prejudice, which is all the more firmly entrenched because in the minds of good people it apparently has a religious sanction.

It is only too probable that the attention of certain very good religious people will be diverted from the main question here under con-

sideration, as to how the teaching of Jesus may be discovered and practiced, because they are shocked at seeing the teaching of Jesus separated by Jefferson from the myths and comments accumulated about them, and printed in the same form as "secular" books, and expressed in language used by people of today. To such an extent has the delusion of sacred and secular ramified in all directions even to details like these.

It is not too much to say that no other single idea has done so much serious damage in so many different ways to the spiritual and social progress of mankind. In the basic human activities of education, religion, politics and economics, one realizes how amazing has been the blighting influence of the delusion of the sacred and secular as soon as he discovers its significance.

If, therefore, a man does not make the discovery that the distinction between sacred and secular is a delusion, together with the related discovery that an idea cannot be organized, for him the teaching of Jesus must remain hidden and the Four Gospels an undiscovered book. These two insights are indispensable both to the perception and to the practice of the ideals which Jesus contributed to the science of society and the art of politics.

How far from this achievement anyone is, he may easily learn by subjecting himself to some very simple tests. If in a church some Sunday morning you should hear the announcement—of course it is quite improbable that you would hear it in any church—but let us suppose that the minister in beginning his sermon should say, “I want to consider with you some ideas of Jesus as they are recorded in the preamble of the Declaration of Independence,” would you be shocked? You might be shocked to hear it from a pulpit, but would you be shocked at the statement itself? Almost all the other worshippers would. Would you? Would it not at present be generally regarded as sacrilegious to suggest that Jesus and Jefferson had worked at the same task?

And yet what is the simple fact, obvious to anyone from whom it has not been hidden by a smoke screen? Look at the preamble of the Declaration. The three basic rights which it treats—“life, liberty and the pursuit of happiness”—are not these subjects exactly paralleled in the teaching and thought of Jesus? First—“life”; said Jesus, “I have come that they may have life and may have it in abundance.” Second—“liberty”; said Jesus, “Ye shall know the truth and the truth will make you free.”

Third—"the pursuit of happiness"; said Jesus, "I have spoken to you that my joy might remain in you and that your joy might be full." From the standpoint of undistorted facts, is it not obvious that these causes were common to Jesus and the author of the Declaration? Why then should not the influence of Jesus as well as that of Jefferson be available for the science of society and the art of its improvement? There is no reason, except that the delusion of sacred and secular has isolated Jesus from the world of human affairs. The loss, which human progress suffers from the injury done to Jesus by His professed friends, is one of the pathetic tragedies of history.

A similar test indicating the persistence of this delusion and its damage to society is found in the field of social organization. The three outstanding figures in history who made the most significant attempts to combine politics and religion in the practical sphere of community building and to construct a social order on a religious basis, are Moses, King Alfred the Great and William Penn. Now the disheartening fact is that large numbers of typically and honestly religious people are shocked by having Moses and Penn named together as comrades in the same cause. They think it is sacrilege to put

Moses and Penn in the same class, because they think Moses is sacred and Penn secular.

Nothing but the most distorting delusion could prevent anyone from seeing, that in setting up the Hebrew Republic in Palestine and the Experiment in Democracy in Pennsylvania, Moses and Penn worked at identically the same task, and also with the same spirit and method. On a bronze tablet in the City Hall of Philadelphia—a shocking place for it—has been reproduced a prayer of Penn from a letter written by him in 1684 on board the ship *Endeavor* as he was leaving the colony. It is to this effect:

“And thou, Philadelphia, the virgin settlement of this province, named before thou wert born, what love, what care, what service and what travail hast here been to bring thee forth and preserve thee from such as would abuse and defile thee! Oh, that thou mayest be kept from the evil that would overwhelm thee; that faithful to the God of thy mercies, in the life of righteousness, thou mayest be preserved to the end. My soul prays to God for thee, that thou mayest stand in the day of trial. My love to thee has been great, and the remembrance of thee affects my heart.”

If one should change the names in this prayer

and put it in the mouth of Moses, inserting it among the reports of his farewell addresses to the Hebrew nation in the book of Deuteronomy and read it seriously to a group of typical Christians, they would probably say—"That sounds just like one of the exalted spiritual messages of Moses, but we did not realize that he had said anything so good." Then when the trick should be exposed and they discover that it was taken from the City Hall, they would call it secular. Usually nothing is so convincing as a fact, but a fact cannot compete with a delusion.

Unless this delusion is destroyed, what hope is there that we shall ever be able to bring to bear on problems of community organization the impact of a religious motive? The place for salt is not in a barrel, but on the meat it is designed to preserve. The logical results of the deluding distinction of sacred and secular are nowhere more dramatically exhibited than in Penn's Colony. No state in the Union had higher ideals from which to fall and none has fallen further in progressive stages of political degradation. It's a long distance from Penn to Penrose. Pennsylvania's downfall was possible because politicians claimed, and Christians conceded, that politics belong to that department of life, labelled secular, in which a man may

do as he damn pleases. And this is what they proceeded to do. This fact sufficiently explains the otherwise puzzling and discouraging history of Penn's Colony. He would be embarrassed to be its patron saint if he knew its present condition. If he should happen to meet his successor, Penrose, their conference would be painful to one or the other—probably to both.

If we ever expect to restore the "lost spirituality of public affairs," politics and religion must be riveted together in our thought. The separation of politics and religion results from the distinction of secular and sacred. Both words have been ruined and will be regenerated only when we discover that the field of both is the same. Religion is a spiritual attitude to life; politics is the art of directing society so as to produce the greatest good for human welfare. Religion is the principle of a right attitude; politics is the application of that principle to human needs. The two are inseparable.

When Solon was asked, "What is the most perfect popular government?" he made an answer which embodied a cardinal and frequently expressed principle in the philosophy of Jesus. Solon said the most perfect popular government is "that where the least injury done to the meanest individual is considered an insult on

the whole constitution." This statement combines good politics and real religion. Only when politicians of Solon's type multiply will the influence of Jesus become a dynamic asset to society and an effective aid to the unsolved problem of popular government.

As soon as we achieve freedom from the domination of the delusion of sacred and secular, we shall then be in a position to apply to social problems the creative power of the religion of Jesus. What would happen if we acquired this freedom? This, for example. Community centers, citizens' associations, city clubs, labour unions, women's clubs, chambers of commerce and other civic organizations would begin to conduct for their members courses in the study and discussion of the teaching of Jesus. They would employ some one equipped to conduct them, who was wholly unattached to official Christianity. Every suggestion of sectarian propaganda would be eliminated.

Such a study conference would not and ought not to be called a church. But that's what it would be in fact, for as Ruskin says, "there is a true church wherever one hand meets another helpfully."† It's a new kind of church, one run by "sinners," not by "saints." Its aim is not to make anybody else good, but to give

“sinners” a chance to acquire goodness for themselves by the democratic method of self-help. There is no organization and no creed. The only condition for membership ought to be a willingness to make the effort to differ in opinion without differing in feeling.

The members of these classes would have in their hands only the teachings of Jesus, divorced from all comment, ancient or modern, as they are in the Jefferson Bible. The method would be sincere inquiry and untrammelled discussion. The subject is the science of society. The aim is to discover whether Jesus has any contribution to make to this science, and if so, what is it?

If honestly conducted, such a study course would be the most popular and fascinating event on a city club's program. But it would be much more than that; it would be vastly significant for the public welfare. The desired and possible consequences of this procedure are exhibited with contagious clearness by a politician in Europe who recently tried it. Thomas Garrigue Masaryk is the founder and first President of the Czecho-Slovak Republic, the most democratic and progressive of the new states. He achieved the disruption of the Hapsburg Empire and the creation of the Republic in the space of four years and is today the leading

exponent in Europe of a sane policy of economic reconstruction and social progress. He calls himself a Realist. His life is a quest for truth.

He is not, however, primarily a politician, or rather he is a brilliant politician, because he is primarily a religious leader. He has courageously fought official Christianity, both stereotyped Protestantism and autocratic Popery, but he is a devotee of Jesus. "Has there ever," he wrote, "been a better, more exalted, more divine life than that of Christ? Nothing external attaches to Him and His life, no formalism, no ritualism; everything comes from the inner being, everything is thoroughly true, thoroughly beautiful, thoroughly good." The passion of Masaryk's life has been to put the Christian code of ethics into practice. To this fact is due his amazing achievement in politics.

Does not his experience seem to be a sufficient demonstration that the ideas of Jesus are workable and that the only issue at stake is whether there is a desire to discover and operate them? If the suggestion that a City Club put the study of them on its civic program seems new and strange, as it doubtless will seem to many, does it not show how prevalent still is the divorce between religion and life? For rejecting this sug-

gestion can any reason be given that would bear inspection? I know of none. Would it not seem an altogether fitting thing to do and a necessary conclusion, if we admit that a man's spiritual attitude to life has some bearing on his public conduct, and that the attitude Jesus recommended is correct or at least is worth serious consideration?

My sole purpose in editing the Jefferson Bible is to express dramatically my conviction that the problem of community organization in local neighbourhoods or in nations or among nations is not primarily a question of mechanics, of constitutions, of legislative enactments, of machinery of any kind, but is primarily a question of spiritual processes, of right ideals, that is, religion if we speak in exact terms. Co-operation is first of all a state of mind, and there is little hope of real progress till we make this discovery and act on this knowledge. I quite agree with Socrates that—"The true politics is first of all a politics of the soul."

If, then, we may assume that we are equipped to discover the meaning of the religion of Jesus, and that it may be important to make the discovery, what formative principle has Jesus to contribute to the science of society, which a so-

cial engineer would find helpful to use in the constructive work of community building? This is the next question, to which it is important to find an answer, and which we will agree is highly important, if true.

CHAPTER III

SOCIAL INTELLIGENCE

UNEXPECTED but not surprising is the challenge recently issued by a popular monthly magazine. Mr. Glenn Frank, editor of *The Century*, said: "There is one biography that is sadly needed now—a biography of Jesus of Nazareth. It would be a fine act of social leadership for some one to write a popular and readable biography of the founder of Christianity that would dramatize effectively the reality of His religion, that was and is both a spiritual passion *and* a social program. This will be the next great biography. Who will write it?" Then Mr. Frank wisely added, as an indispensable condition, that the writer should take an oath that he will forgo the use of any term that will involuntarily call forth preconceived notions.

Earnest desire for a vivid, truthful and popular life of Jesus, based on the findings of the last twenty years made by diligent scholars, is altogether natural. The desire is stimulated by ob-

vious considerations. When H. G. Wells is asked to name who in his judgment are the six most influential men of history, he answers solely from the standpoint of the historian, making his test of greatness to be—"Was the world different because he lived? Did he start men to thinking along fresh lines with a vigour and vitality that persisted after him?" When from this viewpoint his historian's sense of truth leads him to give first place on the list to the penniless teacher from Nazareth, it is little wonder that average men everywhere should want to know more about him. To whatever extent the Christianity of western civilization is criticized, and even despised as it now is all over the East, Jesus himself is universally respected. To an astonishing extent his winsome and lovable personality has kept breaking through the mass of dogma and tradition imposed upon it.

The same passionate desire for a portrait of Jesus in literary art has frequently been expressed for His portrait in representative art. Carlyle voiced it thus: "I am only a poor man, but I can say in serious truth that I would give one-third of what I possess for a veritable contemporaneous representation of Jesus Christ. . . . Had these carvers of marble chiselled a

faithful statue of the Son of Man, as He called Himself and shown us what manner of man He was like, what His height, what His build and what the features of His sorrow-marked face were, I, for one, would have thanked the sculptor with all the gratitude of my heart for that portrait as the most precious heirloom of the ages."

As Carlyle's wish for a truthful portrait of Jesus can never be satisfied, although Leonardo da Vinci's probably comes nearer to it than any other, so the desire for a satisfying biography of Jesus seems doomed to disappointment. The task is too complicated with difficulties. Whether or not anyone ever makes this achievement, or even approximates it, there is one thing which in the meantime we can do, and which large numbers of people would continue to do, however good a forthcoming biography might be.

Is it not curious that a satisfying substitute for a biography we do not have, should have been overlooked for so long, and still more curious that it has continued to be overlooked for a century after Jefferson suggested it? The Jefferson Bible is now edited in the hope that it will secure recognition for this suggestion. What is it?

In the absence of any satisfactory biography of Jesus, or until it shall be produced, it is quite possible for every man to make his own. And the biography of Jesus which one's own imagination creates may be far better for his uses than that prepared by anyone else. An actor's interpretation on the stage of a character in Shakespeare may be far inferior to the picture which one has built up in his own mind from the written drama. As a matter of fact, this process is familiar to all and in constant operation.

To facilitate the process of every man making his own biography of Jesus, Jefferson's Bible will be invaluable. It isolates the teaching of Jesus from distorting elements to give Jesus a fair chance to speak for Himself and to make His own impression. After all, is not this the fair and democratic method, unhandicapped by propaganda influences? In point of fact the four reporters, who wrote the original biographical sketches, known as the Four Gospels, used this method, basing their reports on the impression Jesus made on their minds. Moreover, two of them were in exactly the same situation as the rest of us, getting their impression from second-hand reports of Jesus' teaching. We have, therefore, an impressive historical precedent for this procedure.

But we have something far more significant. We have a method adapted for universal use. The process of preparing individual biographies of Jesus, each one for himself, will produce a result vastly more important for social progress than any written and typical biography, however scholarly. The four original biographies are unique and notable because of what they omit. They give no information about the physical appearance of Jesus, His height, the colour of His hair and eyes, or shape of His face. Their report of Him is determined wholly by the spiritual impression He made. The movement which Jesus started challenged the world to an estimate of spiritual values, and, therefore, centuries later created a new art, the art of painting, which because of its technique was more equal to the new task than was sculpture.

The method these early reporters used was like that used by Dante in his *Vita Nuova*. He nowhere describes the personal appearance of Beatrice, except a slight reference to her smile, which is an exercise more of the spirit than of the body. In fact, the subject of the story is not Beatrice, nor is it Dante. Its subject is the effect upon Dante of his love for Beatrice. She is only depicted by the impression she produces. Such is the method used by the first biogra-

phers of Jesus. It is a method anyone can use. The Jefferson Bible makes available the material by separating it from the admixture of myth and tradition. It challenges every man to prepare his own biography, constructed from the impression made on him by the teachings of Jesus. This is after all the most effective kind of portrait-painting. It is a picture of the personality, rather than of the physical externals of His life. The ordered record of the external events of His life would be merely history, but the inner meaning of His teaching is poetry, and that is creative power, which is what we seek, if we are interested in social progress.

With nothing in our hands, therefore, except the Jefferson Bible, which affords Jesus the chance to make His own impression and challenges every man to make His own biography, the point of our inquiry is whether Jesus offers any constructive principle of practical value today to a social engineer in his work of transforming things as they are into something better.

That this question is pertinent and lies within the field of Jesus' professed purpose is too obvious to need saying. His purpose is so obvious, because it is so audacious. The impression His teaching, when discovered, makes today upon an open and uncluttered mind is the same as

that made on His contemporaries; that is, one of astonishment. A clear-minded reader like Dallas Lore Sharp reports his impression by saying, "The people were astonished, for he taught them as one having authority and not as those who had gone to college (unauthorized translation)."

It is not only that the obvious things He said were so new and true, but it was the scope of His purpose and the quiet confidence with which He announced it. His avowed aim is unique, daring and without parallel. This obscure Galilean workingman, who had never been outside His own country, with no army, no navy, no treasury, no staff, out of favour with both Church and State, calmly announced to His amazed friends that his aim was nothing less than to create a new democratic social order, that He knew how to cause it to happen and that He was prepared to offer a principle and program to guarantee its achievement.

This is no doubt the kind of proposition to evoke a sneer from those men who have monopolized the word "practical" in its application to themselves. But in view of the fact that they have so far failed to construct any satisfactory social organization; that Jesus has affected the course of history more profoundly in practical

ways than any other man; and that He is universally respected, not only for His sincerity, but also for His intellectual ability, these men, with their professed scientific attitude to facts, cannot in decency refuse thoughtful consideration to any plan Jesus has to propose for the advancement of the science of society and the art of its improvement. They will at least be interested to know what it is, even if they have not the courage to include it in their engineering equipment.

What, then, is the comprehensive principle which Jesus maintained is powerful enough to create a new social order? In its exact and simplest terms every man's religion is his attitude to life. The religion of Jesus, like that of every other man, was His attitude to life. What was His attitude to life? It was the attitude of duty, freely chosen without reservations of any kind. Duty as a policy of social and political procedure, He offered as the transforming power to change things as they are into something better. This is the ideal that, He said, would create the new society, which to Him was the *summum bonum*, worth living and dying for. His first recorded utterance and His last referred to it. To discover this ideal and maintain it against all opposition, He believed, is the commanding

duty and satisfying joy for every man. To proclaim the triumph of this ideal in the creation of a new society is the great good news.

Jesus announced it not as a theory but as a discovery, like the discovery of the law of gravitation. To Him the principle of duty is a scientific law of human society to be regarded exactly like the laws of heat, light, and electricity in the physical world; laws which no man made and no man can unmake, but just observe or disregard at his peril. Like the law of gravitation, the law of duty is too simple and universal to be easily discovered. In the history of human evolution, the obvious has always been the last thing discovered.

To avoid misunderstanding at this point, it is highly important to see clearly the exact content Jesus put into the word "duty." It would not be necessary to explain the word, if it had not been ruined by the monkish and puritanic attempts to organize the idea. If anyone reads the Jefferson Bible with a mind cleansed of these inherited prejudices, the meaning Jesus attached to the word becomes as clear as sunlight. But there is an enormous "labour of omission," which has to be done before the teaching of Jesus can even be read intelligently.

By the principle of duty Jesus did not mean

an external law autocratically imposed to scourge men to disagreeable tasks, but rather a self-imposed organic law of happiness with which normal men will fall in love. The Beatitudes, which state the principle in the form of a program, begin every one of them with the word "happy." He put this element in the forefront. He used effective literary art to make it emphatic because His idea was the reversal of the accepted notion of duty. It was a new method of government He was proposing. The common method of government everywhere is an appeal to fear. It is the policy of "Thou shalt not." It attempts to drive men into a good life through fear; Jesus would entice them into it by hope of happiness. His is the policy of "Thou shalt." A more radical difference cannot well be imagined. On the failure to perceive this difference the history of the past two thousand years is a tragic commentary.

Jesus' position, then, is that duty freely accepted is love in operation. It is duty and love riveted together. But so little have we understood Jesus' conception of duty as a law of society, that we have not invented a word to express it. When we discover His idea we will one day coin such a word. If we venture here to coin one, we could make it by combining the

roots of the two Greek words for duty and love. Moreover, as between the two Greek words for love, we would need to choose "agape" rather than "philia," because philia was the symbol for love that selfishly seeks a return, but agape for love on a higher plane having no desire for return and demanding no guarantees but operating from internal motives. Jesus exposed the meaning of these two Greek words with embarrassing precision in a memorable conversation with His disciple Peter when He tried to persuade him to adopt loyalty without reservations as his settled policy.

By uniting the Greek symbols for love and duty we get as a result the new word—"agapethics," which means duty and love wedded. The point to be carefully noted is that agapethics is more than ethics; it is duty one falls in love with and joyously accepts. The combination of these two ideas produces a magic result for the human spirit; it subtracts from duty the sense of austere compulsion which we resent and adds the sense of freedom which we gladly choose. Emerson suggested it when he said,

So nigh is grandeur to our dust,
So near is God to man;
When Duty whispers low, Thou must,
That youth replies, I can.

The agapethic or agapethical attitude to life is the attitude which regards one's obligations not as a limitation upon liberty, but as the means of utilizing one's liberty to advantage. To acquire liberty is an achievement of little value, if one does not know what use to make of it after he gets it. But when our ideal of duty is vitalized with emotion then we have a creative power for social purposes, as Goethe well understood when he said, "Knowledge does much, but enthusiasm does all."

If one wishes to understand the large and varied significance of the agapethic ideal, let him read such poems as Sidney Lanier's "The Symphony," and Thomas Gray's "Elegy Written in a Country Churchyard," and Robert Louis Stevenson's prose-poem, "The Lantern-Bearers."

It is apparent that the principle embodied in agapethics is quite different from that stated in the Golden Rule. It is commonly supposed that the Golden Rule represents the Christian ideal of conduct. But it does not. It was the ordinary and ancient rule of justice in the Hebrew Republic. Jesus merely stated it as an old standard of justice that He might recommend a new and superior principle. The agapethic principle of Jesus requires not equality of service, but self-sacrificing service, as all heroism requires. The

man who treats his fellows only as he wants them to treat him is not doing much. He deserves no credit for practicing the Golden Rule. It is the least he can do. To claim credit for it is like calling himself honest and claiming special credit for that, whereas he ought to feel himself insulted if someone called him honest. It is no compliment to a man unless we can assume that he is honest as a starting point towards something better. The fact that the Golden Rule is generally regarded as the high-water mark of moral behaviour only shows how little the ideals of Jesus are known and constitutes a serious indictment against our own. The science of society must be based on a higher principle, for the achievement of social progress is heroic business. Agapethics is the science of social intelligence and the art of operating it.

The wedding of the concept of love with that of duty, as here indicated by the new word "agapethics," will serve to deepen the content and to broaden the scope of the term "love," and to secure for this concept its recognition as a social principle as well as a personal sentiment, that is, to recognize the fact as it is. Man is the crown of the universe. We all agree to that. It is complimentary to ourselves to admit it. And the crown of man is love. We do not admit

this fact. We even try to obscure it. It is unscientific to cover up facts.

As a simple matter of fact, love is the main-spring of all the social progress man has yet made. The potent and fundamental part it plays in human affairs is stated by G. Stanley Hall thus: "All the bibles are love-stories of man for the highest idea his racial soul has evolved. Buddha, Jesus, Paul, John, knew its power. It may be directed to truth, and then it makes science and philosophy; to beauty, and then it makes art in all its forms; to justice, virtue or goodness, and then it makes all the counsels and aids to progressive perfection, law, ethics, religion. Just now we are learning again how it controls health and disease, success or failure, which, psychoanalysts are showing us, depend more on the love life than on anything else. It is the perennial theme of poetry, drama, and all fiction. Look into your own lives, and not one of you will deny that conduct and even character have been shaped by Eros, which Plato said made the world itself. The chief trait of man as distinct from animals is that he can love more."

The two marks of man, which distinguish him most from animals, are: first, his power to think; second, his capacity to love. His power to think,

to be a "time-binder," enables him to accumulate past experiences and so make scientific and material progress. His capacity to love enables him to use this accumulated power for right social purposes, hence neither capacity alone is sufficient. He must have both social intelligence and intelligent sympathy. To acquire the ability to think and to love is our present urgent educational task. Plato and Jesus knew how to do both. But as yet only the few have acquired this ability. When it is acquired by the many, then we may expect real social progress, but not before. It is a slow educational process, but there is no shorter cut to this achievement.

This new concept of love as a principle rather than as a sentiment is required by the science of society. If the survival of society depends on the practice of mutual aid and if mutual aid is ever to be recognized as a common law of society, it is clear that we must seek a more fundamental basis than intellectual agreement. We must learn how to *think with the heart*. The effort to secure intellectual agreement has divided society into conflicting factions. We must go deeper and seek a basis in biological facts, in universal human instincts, in racial emotions, that is, in religion, if we use the word in its exact

and unspoiled significance. The intellectual process is disintegrating and divisive. Love alone is creative and co-operative. A natural product of the intellectual process is a bill of rights. A natural product of the principle of love is the common law of mutual aid. In practice it will organize the activities of society on the principle of function instead of on a bill of rights. The first business of science is to observe facts, to exclude no data from its estimates. Any study of society which can be called scientific, must recognize the creative power of affection as the greatest of social forces.

He must be either very rash or very youthful who would dare to predict that love will create a new social order in the near future. But the most rigorous of logicians and most accurate of historians would run no risk at all in saying that when and if a new social order shall be created, it will be achieved by no other agency than the transforming power of a new affection. He is driven to this conclusion by the process of elimination. Everything else has been tried—and failed.

During the whole of Dante's "Divine Comedy," he smiles but once. It was when he looked downwards from the Sphere of the fixed stars. He smiled at the mean appearance of our

globe, for whose possession men so ferociously dispute. His perspective gave him many new insights; among others this:

I saw that in its depth far down is lying
Bound up with love together in one volume,
What through the world in leaves is scattered.

Dante wrote like Euclid, says Emerson, that is, with mathematical accuracy. And he never did more exact thinking than when he concluded that the isolated social activities of men are like leaves scattered through the world by the wind; that love alone will gather them together in one volume and give to them worth, meaning, coherence, efficiency.

To stimulate men to take the agapethic attitude to life is the mental revolution Jesus aimed to achieve, and which He believed was indispensable if we are ever to expect a satisfactory social order. Our hope, He maintained, lies in the discovery that agapethics is the key to the science of society, and its practice the art of community building. This is what Mazzini meant when he said that whoever discovers the religion of democracy will save the world.

The challenging nature of the principle Jesus proposed for the reconstruction of the social order becomes immediately apparent when we

observe that society everywhere in Jesus' day was organized on exactly the contrary principle, and that it is so organized today. It is not the theory of Duties, but the theory of Rights which everywhere still holds sovereign sway.

The basis of every nation's internal organization is the theory of rights. Workingmen are organized to secure and defend their rights. Capitalists are governed by the same policy. Everywhere citizens are divided into classes according to their tastes or occupations, contending for their special interests and disintegrated by racial antagonisms, economic jealousies, class cleavages. All courts of law are courts of rights. The first ten amendments to our federal constitution are a Bill of Rights. All international conferences are wholly absorbed in the task of securing and protecting national rights and also in the desire to exploit the rights of weaker nations.

No legislative assembly or international congress has had the courage to think fundamentally enough to adopt a Bill of Duties, but frequently one has passed Bills of Rights. The doctrine of rights was the supreme formula of the French Revolution. The National Assembly of 1789 adopted a Bill of Rights as the preamble to the first French Constitution. When a group of

men petitioned it to adopt also a Bill of Duties, the Assembly voted it down, stating as the reason for its action that a Bill of Duties is a concern of religion. It was quite right as to the inner meaning of a Bill of Duties, but was it right in rejecting it on that account?

The principle Jesus proposes as the true basis of civilization is such a complete reversal of the policy now practiced, that the reasons for it must needs be cogent and capable of being made readily apparent to the average man, in order to justify Jesus in offering a suggestion so radical and so at variance with accepted custom. Does His principle rest on reasonable grounds?

Jesus may be depended on never to lose His balance. He did not minimize the importance of rights, but He magnified the superior importance of duties. It is not to be doubted that the doctrine of rights is an effective formula on which to conduct a fight against the tyranny of yesterday; but wholly ineffective as an aim for the constructive action of tomorrow. On the basis of rights we have won some liberty, but we have failed to inquire what we propose to do with it. Aimless liberty inevitably leads to anarchy and warfare. When men stand on their rights they will fight to secure and defend them; so will nations.

The question at issue is one of relative values. We have given the right of way to the theory of rights; it belongs to the theory of duty. Jesus' contention was that to base our social conduct on the rights of man is a political fallacy, and to make duty a corollary to primary rights is unethical and has debased our social, business, and political life. He believed the primacy should be given to duties over rights.

Will not a little clear thinking make it obvious that Jesus was correct, and compel us to approve His position in principle, however much we desire to deny it in practice? The theory of rights is a secondary idea, a consequence of something else. No rights exist except as they are based on their corresponding duties. A right is the consequence of a duty fulfilled. It is not only that the conduct of nations has been wrong. The disease is far deeper. Their ethical standards have been defective. They have put rights in the first place; they belong in the second.

This makes all the difference in the world. The persistence of armed conflict is not a puzzle, but a natural product. The world has been running on a side track instead of the main track. In every program of international politics a Bill of Duties glares by its absence. That

is why they usually get nowhere except into trouble.

Both within and among nations we are organized for warfare, because our policy is dominated by the formula of rights. We ought not to be surprised to see happen what we ourselves have caused to happen. To give the first place to the theory of rights not only does violence to obvious facts, but Jesus also believed that in consequence it is a futile policy. And here again is not Jesus correct?

The most effective method of securing one's rights is to perform one's duties. My rights are what other men owe me; my duties are what I owe to them. If, then, we mutually discharge our duties, we automatically secure our rights.

The only effective way to achieve disarmament is to operate on the doctrine of duties. How can we expect any other kind of disarmament until we first disarm the mind? Is there any other way to disarm the mind than to substitute duties for rights? When I go to another man to render him a service I do not need to go accompanied by gunboats and rifles. They are automatically eliminated.

Our inveterate inability to put ourselves by an act of intelligent sympathy in the other fellow's place, is due to the exclusive use of the

principle of rights. Only when you put yourself in his place is it possible to do him justice and avoid conflict. As a mere matter of smartness the best way for one man to outwit another is to do him a service; it at once puts him on the defensive. The same is true of nations.

This policy would lead a nation to learn from others; not impose its standards on them. It would disclose the surprising amount of ignorance every nation has accumulated about the others. It might in time even lead us to conclude with Mark Twain, that "the older we grow the more we are astonished to notice how much ignorance one can contain without bursting one's clothes."

The new epoch ushered in by the World War is morally bewildered and bankrupt for lack of a satisfying aim. The world is loosened from its moorings and drifts without a rudder, a formative principle. It has not yet discovered a purpose road on which to travel. It is on its way but doesn't know where it is going. It has motion but no progress. It lacks a formula to guide its thinking and direct its action. The formula it blindly seeks is the charter of duties.

Jesus believed that the principle of duty, plus the free acceptance of it, will guarantee personal joy and social progress, and that liberty minus

the principle of duty will stimulate personal egotism and social anarchy. He believed that the principle of duty would be the formula of the future in Politics, Economics and Religion.

This, then, as it seems to me, is the scientific law which constitutes both the basic principle in the religion of Jesus and the transforming power in the social order, stated in understandable terms, and these are the reasons which lead me to conclude that Jesus is not only correct, but also the most practical of statesmen in the position He takes. It is here stated with no desire to impose it on others, but to stimulate them to consider it.

There are, of course, many other elements in the religion of Jesus and in the application of His central principle. He had both a principle and a program. Out of the one hundred sections of His teaching in the Jefferson Bible as many as fourteen are devoted to the practical question of money. He treated this disturbing question more than any other, and to a surprising extent. When it is discovered how the Jefferson Bible exhibits His teaching as it really is, it is not improbable that it may be placed on the Index Expurgatorius. Contrary to common opinion, Jesus was eminently practical; He was a poet, a maker, a builder, a social engineer.

Our sole aim here is to discover whether Jesus offered a big constructive principle effective for the creation of a better society.

But it is highly important that every one should feel free to draw his own conclusions from a candid examination of the teachings of Jesus at first hand, and not feel bound to accept dogmatic interpretations of them imposed on him by any organization or any school of theology. All autocracy, both malign and benevolent, must be eliminated from religion, as well as from politics and industry, if it is ever to be a creative social power for spiritual purposes.

It is like this. While editing the Jefferson Bible, I made another attempt, as I have many times before, to clear my mind of preconceived notions, in order to permit the teaching of Jesus to make its own impression. I jotted down some of the impressions which His own statement of His religion made on my mind, such as the following:

1. A man's religion is his attitude to life, is the chief fact in regard to him, and creatively determines all his activities.
2. Religion is not dogma or ceremony or an idea to be organized apart from other activities of life, but a spirit to regulate them.

3. God is the spiritual reality or scientific principle on which the material and human universe is constructed, and to it all men have free access as to the sunshine and air.
4. An understanding and congenial comradeship with God is the transforming power to make ideals effective in practice.
5. A man's responsibility to God can be discharged only through duty fulfilled to his fellowman.
6. To co-operate helpfully in their common adventure is wisdom for residents on a small planet for a brief period, who do not know where they came from or where they are going.
7. Society to be democratic and helpful to its members should be organized on the basis of friendship.
8. The essence of sin is selfishness, because it prevents its victim from functioning normally and reaching his designed goal.
9. Salvation from sin consists in the acquirement of sound character, to create which is the aim of all true religion.
10. Prayer is sincere desire felt or expressed by any one for something considered desirable, and is the effective means of securing it.
11. Lack of hospitality to new ideas is a viola-

- tion of the law of growth, and therefore the unpardonable sin of life.
12. Knowledge of the truth is the means of achieving freedom from all tyranny, outward as well as inward.
 13. As a member of society one's action should be determined by the courage of faith without demanding guarantees as to its results.
 14. The value of an individual cannot be measured by money, therefore employers and workmen owe to each other something more than wages and more than services, bargained for on the competition basis.
 15. Happiness is a by-product of unselfish devotion to a cause bigger than one's own personal interests.

These impressions are stated merely as an illustration. This same process every one ought to go through for his own benefit. It is safe to trust yourself alone with Jesus. As soon as we acquire the courage to apply the democratic principle to education, then it will be possible to put into everybody's hands at least the teachings of Jesus printed by themselves alone as they are in the Jefferson Bible. They could even be put into the curriculum of the public school. They need no comment, no interpretation, and no

teacher except Jesus himself. Let the public school teacher be merely an impartial presider in the class. Let the girls and boys read and discuss the passages; not debate, but discuss them, and draw their own conclusions.

The youth of America no doubt would perceive the inner meaning of Jesus' teaching more readily than any other class of citizens. They have less to unlearn. And merely as a matter of information one would suppose it important that youth should know the ideas entertained by the most influential Man of history, to say nothing of the vast social importance of assisting them to acquire, a little better than they are now doing, a right attitude to life as they leave their school days behind. But we cannot hope that they will be given this opportunity in the near future, because Christians will not permit it. The various sects object to putting Jesus' own statement in the hands of school children, unless it is accompanied by their interpretation of it. They are autocratic propagandists. But we can give the children this chance out of school. Let us thank God for the printing press and take courage.

The proposal to present the teachings of Jesus without comment to the youth in the high schools of the nation and let them draw their

own conclusions from them is so obviously the simple, right thing to do and so parallels the method we now use in physics and chemistry, that one can see no reason to oppose it. There is no reason. What blocks it is a fact that obstructs all educational progress. It is the failure of school authorities to discover the difference between training and education or their fear to practise the discovery. You can train children as we do animals, or soldiers, to act in certain ways and think in certain ruts, but this is not education. Education is a process of self-activity, which is possible only when one is free to draw his own conclusions. You can train another but you can't educate him any more than you can eat for him.

No one appreciates the value of this discovery more than does Professor John Dewey, who said: "It happens to be necessary to present facts to a growing mind, but neither the presentation nor the receiving of facts is education. What the child *does* with the facts presented—that is the educational process. In order that there be any drawing out of the child mind, any evolution, any development, that mind must be left free to work up the material with which it comes in contact. No one can claim to be a teacher if he interferes in any way with this process,

if he tries to substitute his own conclusions or those of school authorities, for those the child might reach."

In the physical sciences we practise this discovery and in them, therefore, we have made great progress. But the social sciences are still dominated by fear and the lack of freedom and in them, therefore, we have made very little progress. The humiliating fact is that we are unwilling to trust the teachings of Jesus in the hands of our youth, because we fear the conclusions they may draw will not be the conclusions we want to force upon them. Until this fear is banished there is no possibility that they will have the chance to acquire an ethical education.

No one should permit himself to get sidetracked by the series of conclusions I have just drawn from Jesus' central principle or by any conclusions he may draw for himself. They are of secondary importance. They are only conclusions from something more important than themselves. Indeed, Jesus' basic principle of the theory of duty is the key to the possibility of drawing any conclusions of value and determines whether they shall be useful or harmful. If you cannot take the attitude of duty to your fellow man, whom you can see, how can you

discover your duty to God, whom you cannot see? The spiritual life goes up no higher on the perpendicular than it goes out on the horizontal. When one day the little circle of his first friends were debating what positions of relative honour they would occupy in the Kingdom of God, Jesus, with the keen sense of humour which his sense of relative values gave him, and which is exhibited all through his teaching, reminded them that it was quite foolish to contend among themselves over such questions of future detail until they first knew whether they could get into the Kingdom at all, which was still an open question. Let us keep calling the "previous question," and consider first things first. Everything depends on our decision concerning the formula of duty. In any case that is our chief concern as students of the science of society.

What prospect is there that any community or nation will adopt the principle of duty as its policy of social procedure? No one can say. All one can say is that there seems to be no other practical way of avoiding suicidal wreckage. At least no other way has yet been discovered. On the Theory of Rights, the liberty of one is sure to clash with the liberty of another in unending strife. Moral progress is certain to be

blocked by liberty unregulated by a high purpose. "Any individual may rebel against any right in another which is injurious to him and the sole judge between the adversaries is force."

When one realizes the ruin now wrought by the Theory of Rights and considers what would happen if it should become the permanent foundation of society, it seems to him unthinkable that men will continue to guarantee their own defeat, and he cries out with Mazzini: "No, certainly, it was not to attain the ignoble and immoral *every one for himself* that so many great men, holy martyrs of thought, have shed, from epoch to epoch, the tears of the soul, the sweat and blood of the body."

As to when society shall be inspired by its real heroes to accept the recommendation of Jesus and adopt the theory of duty as a working policy, there can be no assurance. Even God himself cannot guarantee that. God is not an autocrat, but a democrat. The basis of autocracy is obedience to a person; the basis of democracy is obedience to law, voluntary obedience to self-recognized law. The principle of duty can be effective only by the free acceptance of it. Any use of force in the effort to make it prevail is a contradiction in terms and is wholly futile.

In view of the lack of social intelligence and the consequent tumult in organized society, it would be an incalculable advantage, if one could feel he is advancing on a straight line, his feet planted on a path leading somewhere. It would save him from distraction and the waste of futile endeavour. Is there such a purpose road one may travel with personal satisfaction? To discover an answer to this persistent question is the quest now confronting us.

CHAPTER IV

A MENTAL REVOLUTION

WHAT then shall we do? There is only one thing to do. If you think the heart of the religion of Jesus is the formula of duty; and if you think His position is correct, that it has in it the transforming power to create a satisfactory social order—then pioneer with the zeal of a crusader to produce a mental revolution among your fellows by assisting them to make this same discovery. To work a mental revolution is a slow process of education. But the transforming power of social heredity is mighty. With public opinion any achievement is possible; without it, nothing is possible. When enough people discover the religion of Jesus and desire the theory of duty to prevail, then it will be put into operation.

Let no one imagine that the task is easy. How far we have to go before effecting such a mental revolution becomes obvious enough when we observe the prevailing custom in the field of social endeavour along almost any line. For example,

it is next to impossible to get financial support for any community enterprise organized on the principle of duty. But many millions of dollars are spent, directly and through large endowment funds, for social projects that are superficial in character and temporary in their effects. More than ninety per cent of all social activities now in operation, both volunteer and governmental, are of this character. However helpful they may be in furnishing a little temporary relief, they are harmless, charitable, futile, touching only the fringe of our problem, and often are morally degrading.

One has no difficulty in getting almost any amount of money for almost any kind of thing except the thing that is fundamental and important. It is easily possible to secure large amounts of money to buy crutches for Johnny who broke his legs by falling over a precipice, but next to impossible to secure money to build a parapet on the precipice to prevent Johnny from crippling himself and needing crutches. The reason is, we do not see the precipice. We are short on social intelligence. As individuals we are quite clever—we have inventive genius, we have creative ability; but as a society we lack intelligence. The chief method we have devised as yet for making social progress is through

catastrophe. I know able and efficient men, who have spent years of unremitting toil experimenting, devising and perfecting community projects, based fundamentally on the principle of duty, because they thought this was the obviously sane and practical way to help their fellows, and who were compelled to abandon them, because those who understood the value of constructive work did not have money and those who had the money did not have the vision. Why is the disappointment of Jesus an experience so oft repeated? The reason is obvious. It is because for the most part we are living on the basis of the Theory of Rights instead of the Theory of Duty. We are thinking in terms of secondary things, not primary things. We support secondary types of social projects, because we think in the terms of secondary ideas; in terms of charity instead of justice.

Departments of Sociology in colleges are abundantly supported and equipped so long as they confine themselves strictly to secondary ideas. This is what they do and they do it with all the professional airs of academic futility. They busy themselves with "evaluating" social movements, and "calibrating the test of social attitudes," as a western college announces it is now doing.

In the catalogue of a leading eastern college, the department of Social Economy announces a course in the following—shall we say humorous or irritating?—terms: "This course attempts to study intensively the subjects of correlation and causation, or the functional relationships between series of facts. The main considerations of the course are the method of least squares, the theory of linear correlation, skew distribution, partial correlation, and the theory of contingency. The course must be preceded by the course in Elements of Statistics or its equivalent, and a foundation in mathematics including the Calculus is desirable to facilitate ease in comprehension."

If an average student of social problems can extract any meaning from this statement, I congratulate him on his insight. Doubtless Calculus may render real service on some rare problems, connected with Casualty Insurance and like subjects. But if to understand problems in Social Economy, Calculus is necessary "to facilitate ease in comprehension," we might as well abandon hope of social progress.

But we ought to be fair. The statement in this college catalogue is not intended to be helpful, but to be learned. It illustrates the observation made by a wise man that the learned can

see everything but the obvious. It exhibits in fact a learned, complicated and harmless attempt to study the already apparent meaning of social statistics, instead of a constructive attempt to change their meaning by correcting the conditions out of which they grow, and which they clearly enough reveal.

These activities sound learned and important, but they aren't. They are the symptoms of moral disease. To "evaluate" the work of others in the past instead of doing some creative work oneself, and "to calibrate" the attitude of other social workers instead of acquiring an attitude for oneself is not a moral or helpful reaction for a normal alert man to make to the world's present condition of social and moral bankruptcy or to human life at any time. A sense of humour plus an independent income would prevent the average man from wasting his life in this fashion. But these two equipments are seldom acquired by the same person and so the spineless performance continues to be played with plenty of motion, but no progress.

One would naturally suppose that colleges and universities, in a nation organized on the basis of democracy, would make it their first concern to establish a department to equip men, whose function would be to promote the prac-

tice of the nation's ideals, that is, a department in Social Engineering. But this obvious need is the last the colleges will meet. No such course of study exists as yet in any American college. Let us not too hastily condemn the colleges. They are not free to be pioneers. They can respond to demands only when it can be safely done.

The new profession of social engineering remains to be established. We have plenty of specialists on every conceivable subject, but we have no generalists, that is, those whose business is the science and art of community organization, the art of living together in the same community and on the same planet, the greatest of all arts. We have a surplus of officials, called lawyers, whose function is to conduct civil wars between individuals and between organizations, but we have no officials whose function is to prevent such civil wars.

The reason why we have no social engineers, and no college courses to equip them, is that communities, as well as the colleges, live and move and think in terms of secondary ideas. Fear prevents them from doing any bold and clear thinking in terms of primary ideas. College courses on Social Engineering will be established when it is recognized as an indispensable

function for securing concerted and effective action in the constructive process of community building. This will happen when we cease to identify the progress of democracy with the building of railroads; when we acquire social intelligence; when we discover there is such a thing as the science of society.

Almost all our social effort is an attempt to purify the water in a well by painting the pump. Now the process of painting the pump is an innocent and harmless pastime, but to suppose it will improve the quality of the water is first-class comedy. We could dismiss it with a smile, if it were generally regarded as comedy. But it isn't. It is taken quite seriously. Painting the pump is considered the "practical" thing to do. A little clear thinking, it seems, would make it apparent that the only practical process is to clean out the bottom of the well; to remove the causes of social trouble. But exactly the contrary is the case.

The man who thinks in terms of causes rather than of symptoms is regarded as a dreamer. By "practical" men, Jesus is regarded as an impractical visionary, who stood for unworkable principles and was killed because of His devotion to what they regard as a lost cause. The word "practical" has been monopolized by pump-

painters, and ruined. As a matter of fact, Jesus was the most practical of men. He was not defeated. The truth may be rejected but cannot be defeated. It is the men who rejected His ideals and murdered Him who suffered the defeat. By continuing to reject His ideals, the world has continued to defeat itself, the clear evidence of which is the dismal record of the past two thousand years.

There is no more indelible record of society's blunders than is to be found in the words it uses, and the significance they acquire. The distorted meaning of the word "practical" is an infallible speedometer showing how far we have travelled from the right road, and is a serious indictment against our capacity to think clearly. As soon as the principle of duty is adopted as sound public policy, the word "practical" will be redeemed and will carry its true meaning; just the opposite of its present meaning. As an aid to the triumph of the Theory of Duty, it is so essential to see clearly what is practical and what is not, that I quote an illuminating statement on this word by Walter Lippmann. It is as follows:

"At this moment, at any moment, several million men are saying to several million other men: 'You're a theorist.' I have had it said to me so often that I'm beginning to wonder

whether there aren't really four sexes in America, men, women, practical persons and theorists. This at least is certain, there is one sure way to reveal your theorism; ask a practical man what he means by the word 'practical.'

"He will begin by looking at you with a blank despair, as if you had asked him whether two and two really make four. He will consider your question unnecessary and insulting, and he will demonstrate his opinion. If a practical man defined 'practical,' he would in that very moment become a theorist.

"For a theorist is nothing but a man who tries to think about what he's doing; not satisfied with being on his way, he wishes to know where he's going. Moreover, he's not content to go anywhere at all or nowhere in particular.

"There is only one way to find out what 'practical' means—watch what practical men do. That is fairly simple in America. The great mass of them govern this country, its industries, its life and its labor. And:

"In a world of practical men, thousands of babies are badly born, and thousands die of starvation, bad air and inattention.

"In a world of practical men, hundreds of thousands receive no education worth the name. There aren't even enough school buildings for

children, let alone teachers, let alone competent teachers.

"In a world of practical men, several million children are prepared for their life-work in sweat-shops and factories. I will not insist here on the fantastic notion that every child should be happy.

"In a world of practical men, hundreds of thousands of mothers devote themselves to the establishment of homes by working all day in factories and stores. This is the practical way of promoting the efficiency of the next generation. There are also hundreds of thousands of mothers who are enabled to teach their children frugality and perseverance by turning their parlour into a workshop.

"In a world of practical men, thousands die of overwork, or starve for lack of work; there are half a million people in lunatic asylums; the jails are crowded; immense quantities of food are poisoned; politics are bought and sold; the cost of living is exorbitant; infants and idiots can inherit millions.

"In a world of practical men, natural resources are wasted; nations go to war; there is a panic about once every ten years; the strike and the lockout, the boycott and the blacklist are

in use; thought is hired, news is manufactured; some are too poor and some are too rich.

“And above all, in a world of practical men, no remedies are proposed. That is the monopoly of theorists. If they might say a word to the practical men, it would, I think, be this:

“ ‘Gentlemen, as the rulers of a nation, your success is not conspicuous. As we go among men, we find your prestige very much diminished. To be quite frank, we don’t admire you enormously. We don’t think your eyes and ears are open wide enough to have learned the real feelings of this nation. We theorists offer you one hint, take it or leave it: you are sitting on a pile of gunpowder, smoking a cigar.’ ”

As soon as the Theory of Duties begins to replace the Theory of Rights, it will be possible to obtain generous financial support for projects that are practical from the standpoint of the philosophy of Jesus. But there is small hope of getting it now. However much large gifts of money wisely used would expedite the triumph of the ideal of duty, it is a fortunate fact that an idea can be circulated without money. It is worth remembering that the movement Jesus started did not begin with an endowment fund. It began with a poor workingman, who had convictions and the courage to stand by them. The

way to advance the world most effectively is to stand by the truth as He did. The essential need is a mental revolution, produced by the acceptance of the doctrine of duty. It is a spiritual process. Money is needed to help circulate the idea; what is far more needed is men and women whose hearts are aflame with the idea. "Poets," said Shelley, "are the unacknowledged legislators of the world," and by legislation he meant the guidance and determination of the verdicts of the human soul.

But to stand by the truth is dangerous business. It is unfair to facts to minimize the danger. Jesus was murdered for advocating the principles stated in the Jefferson Bible. For many years afterwards those who advocated them were beheaded or burned at the stake or torn to pieces by wild beasts or their fellow men. During recent history there has been a marked improvement in the treatment accorded to pioneers of these principles. Today he who differs in opinion from that of his fellows only goes to jail or loses his job.

I speak not only from observation but from personal knowledge. I lost two positions for advocating these principles: one at the hands of the Church and one at the hands of the State. Amazing are man's triumphs over physical

obstacles and his achievements in mechanical inventions. But his triumphs over his own turbulent spirit glare by their absence. So little spiritual progress has been made that after two thousand years it is still impossible for one to conduct a fundamental enterprise without being crucified in the process. For those who have indulged their gift of expectancy and assumed that progress is a necessary conclusion, this is a shocking fact, a fresh shock every time they meet it. But we can never change it, until we have sufficient courage and optimism to face it.

In some places it sometimes seems possible without risk of personal injury, not only to think the thoughts of Jesus but to speak them in public, except in times of war. But if you have a wife and children dependent on you, and it is not convenient to go to jail or lose your job, your sense of chivalry makes their safety your first concern. "No man with seven children can be a hero," said an eminent American judge. While you bear patiently your limitations of liberty, remember you have the good fortune to live after the printing press was invented. If you know its uses, it will be your comfort and safety-valve. Until society discovers the value of workers at fundamental social tasks and devises a plan to give them a living wage, you can adopt

the Apostle Paul's plan. Earn a living for your family by working at some useful mechanical job and then promote the religion of democracy as a leisure-time volunteer activity, as he did.

As to the ultimate triumph of the doctrine of duty, you need have no slightest doubt. The stars in their courses are fighting in its behalf. It is an unescapable scientific common-law, which society will be compelled to recognize and operate to save itself from wreckage. When disheartened over the long period of time that the religion of Jesus has remained undiscovered and the policy of duty unadopted, remember that this principle is an organic law of the universe, as did James Russell Lowell, who in a similar hour of discouragement stimulated his hope by saying to himself: "I have great comfort in God. I think He is considerably amused sometimes, but on the whole loves us and would not let us get at the match-box, if He did not know that the frame of the universe was fire-proof."

If in no other way, society will make this discovery by coming frequently enough to the point of distress through catastrophes, like war and earthquakes and violent social revolutions. But catastrophe is an expensive way through which to make progress. You want to save your fellow

men this expense of suffering. You are distressed that they do not conduct a reasonable revolution, a voluntary change of mind and heart, for no suffering endured by a lover of his fellow men is more acute than that which he experiences when he feels he has something better to give them than they are able or willing to receive. When you arrive at this point, you feel akin to Jesus. Then you understand why His heart was broken, and for the first time you are prepared really to discover the inner meaning of His teaching.

"The great problem of any civilization," says Professor Will Durant, "is how to rejuvenate itself without rebarbarization." The present condition of civilization makes this problem imminent and acute in our day. How civilization may renew its youth and make spiritual progress through the conscious operation of social intelligence rather than through the unconscious operation of blind social processes—this is our urgent problem. But as yet we have acquired neither the science nor the art to meet the problem. We do not possess social intelligence. We know how to make war, but do not know how to make peace. It is because we have not learned how to co-operate. We are not guided by the spirit of sportsmanship. A man

can carry on the work of destruction by himself alone, but he must join others in order to produce. For any constructive activity, like play, he must co-operate; he must have social intelligence. An idiot cannot play; that's why he is an idiot. Our word "idiot" is the Greek word for "private," peculiar to one's self, unrelated to the interests of others. The lack of social intelligence is the basic social disease of Western civilization. There is no possibility of acquiring social intelligence except by the practice of agapethics, as Jesus maintained. When Jesus is discovered as a social philosopher, it will then become apparent that He knew the science and art of building a normal human society.

But we are not without hope that society may make this discovery through the peaceful process of education. We have already got so far as this: we admire the Theory of Duty. This is significant of much. We clearly see that, on the basis of the Theory of Rights, heroism in behalf of the common good would be an absurdity. Heroes for a cause bigger than their own interests are what the whole world most admires. Among such heroes Jesus is the most universally admired. If an old manuscript were discovered which proved that Jesus had lived on the basis of His rights, and had contended for them as

“practical” men do, these “practical” men would instantly cease to respect Him. What they deny in practice, they admire in principle. This is not honest, but it’s hopeful. Admiration for things better than they now are is the taproot of all progress. What the world admires, it will one day grow to be like.

Inasmuch as heroes are made only by the principle of duty, it is through them that the doctrine of duty as a social policy will be most effectively promoted. If you want to help the cause, join them. Begin the mental revolution with yourself. The movement Jesus started was rapidly spread at the first through the contagious influence of living men and women. The record of His teaching was made alive by the quickening power of personalities. They are the vital seeds from which the biggest harvest of results may be expected.

To furnish society with worthy objects of admiration is the sure way to guarantee its progress. Therefore, an urgent need of democracy is a new calendar of patron-saints, representative men and women, recognized as typical of the religion of Jesus. The new democratic type of hero-saint will be both a cause and effect of the mental revolution, created by the rediscovery of the religion of Jesus.

A recognized standard of nobility embodied in living witnesses would be the most potent factor in the education of citizens. But we have no such standard. James Anthony Froude long ago pointed out the serious nature of this lack. He said: "We have no moral criterion, no idea, and this is why education is so little prosperous. The only education worth anything is the education of character. And we cannot educate a character unless we have some notion of what we would form.

"It is an old story, that to forbid this or that is to stimulate a desire for it. But place before a boy a figure of a noble man and you will kindle his heart as no threat of punishment here or anywhere will kindle it. Rules of life will not do. In life, as in art, the only profitable teaching is by example. The master workman in the engine room does not teach his apprentice the theory of expansion; he guides his hand upon the turn-cock, he practices his eye upon the index and leaves the science to follow.

"So it is with everything man learns to do, and yet for the art of arts, for life, we content ourselves with sermons on the good of being good and the evil of being evil; in our higher education we advance to the theory of habit, and the freedom of the will—as if a blacksmith

would ever teach a boy to make a horseshoe by telling him he could make one if he chose."

If some young men came to you and said: "We must make the most serious decision we have yet faced. We must choose a vocation. We know that the profession of lawyer, or merchant, or engineer might net us money. We know also that every profession inflicts on those who follow it its own characteristic type of mind. We want to know which profession is most favorable to character. We want to be something more than lawyers, or merchants, or engineers; we want to be good men; we want to net character-results for noble living. Can you give us a list of men and brief biographies of them, so that we may take them as guides, men who made a success of themselves apart from any particular vocation, who have earned the right to be called noble, and whose examples are such that we can hope to make the same achievement?"—if young men should ask you such a question and insist on something more than an abstract idea of goodness, demand some concrete examples of it, what could you give them?

You cannot put into their hands Emerson's "Representative Men." It describes a good philosopher, mystic, poet, skeptic, writer, man

of the world. For our purpose we seek a list of good men. Moreover, Emerson's man of the world is Napoleon, and this disqualifies his list, for between the ideals of the Corsican and the Galilean there is an irreconcilable conflict.

You cannot put into their hands the "Lives of the Saints." The mediæval type of goodness will not meet the needs of our age. Times have radically changed and our ideals with them. We have come to see that the mediæval saint does not represent what we can regard as a good man, nor represent the ideals of Jesus. He was not that type. But the ancient church employed a principle of education by examples, which has universal validity and without which no method of education has much chance of success. The mediæval church would not have been embarrassed by the question of these young men. It had its answer ready.

But we are embarrassed, because we have no answer. We need a new type of patron-saint fitted to our democratic ideals, which will do for our youth what the heroes did for Greek youth or the martyrs did for youth of the Middle Ages. We have no recognized standard of goodness. What is a good man? What are the earmarks of nobility? How can we know a true man, when we see one? There is general agree-

ment as to what is a good soldier, or good inventor, or good merchant, and we build monuments to them. But there is no agreement as to what is a good man and we have built no monument to one. Nations are not only known by the heroes they honour, but are moulded by their admiration of them. Hitherto the dominant type of hero honoured by our democracy is the military type, which contradicts the democratic idea and the religion of Jesus. As long as we keep on admiring this type, we will keep on producing it. Nothing, therefore, would more advance democratic ideals than admiration for the type of hero who represents them. We grow like that which we admire.

If we desire to help meet this unmet need, how shall we make a beginning? The social engineer's approach to the teaching of Jesus gives us a helpful clue. In selecting a group of hero-saints, representing good men, we must have a formative principle to determine the type. Such a standard is furnished by the Beatitudes. They state the elements which constitute goodness, as it can be universally understood. They present the portrait of a good man. In preparing them Jesus not only issued the briefest statement of His great principles, but uncon-

sciously wrote His autobiography. They answer our question, What is a good man?

To illustrate how this principle of selection operates, I have given to each Beatitude the name of the character-element which I think it aims to state, and for each one I have suggested a man who exhibits that particular virtue in marked fashion. The Beatitude which was omitted from the original list of eight, but recorded by a later New Testament writer, is here included.

I have taken the liberty to add one new Beatitude, in order to exhibit the significant use of the word "happy" in the Beatitudes, which might otherwise escape notice. It is the first word in each. By this literary device Jesus emphasized the word to make the idea emphatic. If "sympathy" is the first great characteristic word in His teaching, "happy" is the second. He is here suggesting a new principle of great social value. Instead of trying to make men religious by terror, He would win them to virtue by its natural fascination. He believed that virtue is more pleasurable than is vice; that he who acts from fear of punishment is a slave, but he who acts from love of virtue is a free man; that we are not condemned for doing wrong, but for not doing right. The difference is very radical

and so new that it has not yet been discovered. Jesus was announcing a new method of government, a new policy in dealing with men. But our governmental methods are still operated on the futile policy of fear and force.

The principle Jesus announced by His use of the word "happy" emphasizes the value of a calendar of hero-saints, to put the principle into practice, to make ideals of nobility attractive. The character-elements stated in these ten Beatitudes, and the examples of them here suggested, furnish us a bill of particulars in the attempt to fix a standard of nobility and to discover what a good man is. They are as follows:

1. Mental hospitality.....Abraham Lincoln
 "Happy the poor!
 For theirs is the Kingdom of Heaven."
2. Internal resources.....Francis of Assisi
 "Happy they who mourn!
 For they shall be comforted."
3. Self-control.....Moses
 "Happy the meek!
 For they shall inherit the earth."
4. Healthy dissatisfaction.....Socrates
 "Happy they who hunger and
 thirst for righteousness!
 For they shall be satisfied."

5. Intelligent sympathy.....King Alfred
 "Happy the merciful!
 For they shall obtain mercy."
6. Respect for persons.....William Penn
 "Happy the pure in heart!
 For they shall see God."
7. Capacity for co-operation.....Confucius
 "Happy the peacemakers!
 For they shall be called the Sons of God."
8. Public-mindednessJoseph Mazzini
 "Happy they who have been persecuted
 on account of righteousness!
 For theirs is the Kingdom of Heaven."
9. Passion for justice.....John Bright
 "Happier they who give
 than they who receive!
 For their Father in Heaven
 shall recompense them."
10. Duty of happiness....Robert L. Stevenson
 "Happy the good with whom
 it is pleasant to live!
 For they shall make virtue fascinating."

It will be observed that the patron-saints here named are all men. A list of women could be easily selected. Those named here are merely for illustration and represent only my own judgment. Others would make different lists and they ought to. Representative hero-saints to be influential ought to be selected not by any insti-

tution or any committee of "experts," but by the common opinion of mankind. The important thing is to get the process of selection into operation everywhere. It should be started by all groups which undertake to study the teaching of Jesus or the science of society. Moreover, every village ought to have its own list of hero-saints, and there is scarcely a village which could not furnish them from its own neighbourhood. Although this idea never found literary expression until Thomas Gray composed his "Elegy Written in a Country Churchyard," it expresses the belief of Jesus in the average man, and represents the attitude of every other democrat.

Whatever men and women, known or unknown, are put on the list of patron-saints by any community, we may feel assured that they will all have at least one characteristic in common. It is loyalty to the principle which we have named as the heart of the religion of Jesus, whether they attach His name to it or not. This was the dominant fact about the ten men on the list I have suggested. They lived on the theory of duties, not the theory of rights; on the policy of giving, not getting. They never sold the truth to buy apparent success. Their ambition was not to be successful but to be loyal. The

policy which distinguished them all, Lincoln expressed when he said, "I am not bound to win, but I am bound to be true; I am not bound to succeed, but I am bound to live up to what light I have." It is highly significant that no one could get on this list without this passport. We have got so far as this; we see that the essence of nobility is unselfishness. It inspires the hope that one day we may discover that there is little prospect of spiritual advancement unless public opinion adopts the principle of duty as the common law of society, and requires that its members make some approximation to it.

These hero-saints are the unacknowledged saviours of society. With the principle of duty for guide, they have blazed a trail, a purpose road, The Way of Life, which Jesus maintained would lead to a better social order. You who desire to help achieve this result must likewise discover that this is the direction in which to do all your walking. If and when the formula of duty shall be adopted as the common law of society is not your concern. Your concern is to be alive honourably, to make your life a challenge, not a truce, to be "truth's pilgrim at the plough for poor men's sake," to make known the way to change things as they are into things as they ought to be. The dynamic words of Wash-

ington at a critical period in the cause of American democracy supply the golden guide-post for all travellers on this way. He said: "It is only too probable that no plan we propose will be adopted. If to please the people we offer what we ourselves disapprove, however can we afterwards defend our work? Let us raise a standard to which the wise and honest can repair: the event is in the hand of God."

It is a hard road to travel. Read the life-story of the ten hero-saints I have named and discover how hard. Lincoln was slandered as few public men have ever been, and then martyred; Socrates was officially murdered by his native city; William Penn was jailed for his convictions and denied elementary justice; Mazzini was exiled from the land he loved and died in poverty. But they were all highly honoured after they were safely dead. If they had expected swinish treatment, they might have refused to cast their pearls to unappreciative men. But they could not be sure it was pearls they cast till they felt the tusks. Then they knew. The measure of their merit is the abuse they received. To be crucified while living, and honored when dead, is the customary treatment accorded pioneers. This is why you will have so few travelling companions. To pioneer for a new idea is a lonely task. The cross

must ever be the battle-flag of those who fight for freedom. But what of it?

What did you expect? Have you not yet discovered the old commonplace which, when experienced, will become to you a radiant fact, as it did to Olive Schreiner? "It is the swimmer who first leaps into the frozen stream, who is cut sharpest by the ice; those who follow him find it broken, and the last find it gone. It is the men and women, who first tread down the path which the bulk of humanity will ultimately follow, who must find themselves at last in solitudes where the silence is deadly. The fact that any course of human action leading to adjustment leads also to immediate suffering is no argument against it; that suffering is the crown of thorns which marks the kingship of earth's messiahs; it is the mark of the leader."

I wonder whether your comrades would not be greatly increased in numbers, if the leaders of democracy and the religion of Jesus would tell the truth, would frankly exhibit the hardships involved, would understand that softness makes no appeal to men of courage, if they would make the same kind of appeal as that to the four thousand discouraged pioneers for the New Roman Republic, made by Garibaldi, who thrilled them with these memorable words: "Fortune who

betrays us today, will smile on us tomorrow. I am going out from Rome. Let those who wish to continue the war against the stranger come with me. I offer neither pay nor quarters, nor provisions. I offer hunger, thirst, forced marches, battles and death. Let him who loves his country in his heart, and not with his lips only, follow me."

The response to this appeal was that the entire body of the little patriot army followed to a man. In the light of subsequent events, he might have supplemented his list of hardships with these—a wealth of joy and an immortality in the affections of all lovers of liberty.

Of course, the way is hard and narrow. But for the sake of your spirit,

Narrow ways are well to tread,
When there's moss beneath the footstep,
Honeysuckle overhead.

Joy is never divorced from hardship in the fight for freedom. When you travel this road you have the satisfaction of knowing that it is not a dead-end, that it is a purpose road leading to a real goal. In their effort to create a better sort of world, the energies of so many men are scattered, they do not advance on a straight line, they lack confidence in the aims they set for

themselves, they discover that their superficial projects are futile in results after they are achieved. This feeling of uncertainty as to whether their efforts are helping to build a better order of things, accounts for most of the prevailing social unrest. But to you, who labour for the triumph of the principle of duty as the basis of a true science of society, it is an incalculable comfort to know that your feet are planted on a path, that we can be reasonably sure will lead somewhere.

This is your joy by the way, and at the end of the journey you may expect the greater joy of knowing that your memory will match your hope. Your achievements will be worth remembering. You can duplicate in quality, if not in kind, the experience of Thomas Jefferson. When the long shadows fell across his life and he came to assess the relative value of his activities, he set down his estimate in his epitaph, to this effect:

Here was buried
Thomas Jefferson
Author of the
Declaration
of
American Independence
of the
Statute of Virginia
for
Religious Freedom
And Father of the
University of Virginia.

It is highly significant that he never mentions the fact that he had been Governor of Virginia, Secretary of State, Minister to France, twice President of the United States. That is to say, he never mentions any personal rewards, anything that the people had done for him, any rights he had secured for himself, but only what he had done for the people, only the service his genius had equipped him to render. He cared to remember with joy only that the principle of duty had been his major loyalty.

PART II

THOMAS JEFFERSON'S BIBLE

(The Weymouth Version)

NOTE.—The reason why the Jefferson Bible has been printed in the Weymouth translation is stated on page 11 of Part I.

“You will do more for your state if you raise not the roofs of the houses but the souls of the citizens, for it is better that great souls should live in small houses than that mean souls should lurk in great houses.”—EPICTETUS.

PART II

THOMAS JEFFERSON'S BIBLE

I. NO ROOM IN THE INN

JUST at this time an edict was issued by Cæsar Augustus for the registration of the whole Empire. It was the first registration made during the governorship of Quirinius in Syria; and all went to be registered—every one to the town to which he belonged.

So Joseph went up from Galilee, from the town of Nazareth, to Judæa, to David's town of Bethlehem, because he was of the house and lineage of David, to have himself registered together with Mary, who was betrothed to him and was with child. But while they were there, her full time came, and she gave birth to her first-born son, and wrapped Him round, and laid Him in a manger, because there was no room for them in the inn.

When eight days had passed and the time for circumcising Him had come, He was called JESUS. Then, as soon as they had accomplished all that the Law required, they returned to Gali-

lee to their own town of Nazareth. And the child grew and became strong and full of wisdom.

2. MENTAL HOSPITALITY OF YOUTH

And when He was twelve years old they went up as was customary at the time of the Feast, and, after staying the full number of days, when they started back home the boy Jesus remained behind in Jerusalem. His parents did not discover this, but supposing Him to be in the traveling company, they proceeded a day's journey. Then they searched up and down for Him among their relatives and acquaintances; but being unable to find Him they returned to Jerusalem, making anxious inquiry for Him.

On the third day they found Him in the Temple sitting among the Rabbis, both listening to them and asking them questions, while all who heard Him were astonished at His intelligence and at the answers He gave.

When they saw Him, they were smitten with amazement, and His mother said to Him, "My child, why have you behaved thus to us? Your father and I have been searching for you in anguish." Then He went down with them and came to Nazareth, and was always obedient to them. And as Jesus grew older He gained in both wisdom and stature.

3. RECOGNITION OF GREATNESS

Now in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being Governor of Judæa, Herod Tetrarch of Galilee, his brother Philip Tetrarch of Ituræa and Trachonitis, and Lysanias Tetrarch of Abilene, during the High-priesthood of Annas and Caiaphas, a message from God came to John, the son of Zechariah, in the Desert. So John the Baptizer came, and was in the Desert proclaiming a baptism of the penitent for forgiveness of sins.

This man John wore a garment of camel's hair, and a loincloth of leather; and he lived upon locusts and wild honey. Then large numbers of people went out to him—people from Jerusalem and from all Judæa, and from the whole of the Jordan valley—and were baptized by him in the Jordan. Just at that time Jesus, coming from Galilee to the Jordan, presents Himself to John to be baptized by him. John protested. And He—Jesus—when He began His ministry, was about thirty years old.

4. OPEN FORUM DISCUSSION

He came to Nazareth, where He had been brought up; and, as was His custom, He went to the synagogue on the Sabbath, and stood up to

read. And there was handed to Him the book of the Prophet Isaiah, and, opening the book, He found the place where it was written, "The Spirit of the Lord is upon me, because He has anointed me to proclaim Good News to the poor; He has sent me to announce release to the prisoners of war and recovery of sight to the blind: to send away free those whom tyranny has crushed, to proclaim the year of acceptance with the Lord." And rolling up the book, He returned it to the attendant, and sat down—to speak. And the eyes of all in the synagogue were fixed on Him.

Then He proceeded to say to them, "To-day is this Scripture fulfilled in your hearing." And they all spoke well of Him, wondering at the sweet words of kindness which fell from His lips, while they asked one another, "Is not this Joseph's son?" "Doubtless," said He, "you will quote to me the proverb, 'Physician, cure yourself: all that we hear that you have done at Capernaum, do here also in your native place.' " "I tell you in solemn truth," He added, "that no Prophet is welcomed among his own people."

Then all in the synagogue, while listening to these words, were filled with fury. They rose, hurried Him outside the town, and brought Him to the brow of the hill on which their town was

built, to throw Him down the cliff; but He passed through the midst of them and went His way.

5. THE MONEY-CHANGERS

Afterwards He went down to Capernaum—He, and His mother, and His brothers, and His disciples; and they made a short stay there. But the Jewish Passover was approaching, and for this Jesus went up to Jerusalem. And He found in the Temple the dealers in cattle and sheep and in pigeons, and the money-changers sitting there. So He plaited a whip of rushes, and drove all—both sheep and bullocks—out of the Temple. The small coin of the brokers He upset on the ground and overturned their tables, and to the pigeon-dealers He said, "Take these things away. Do not turn my Father's house into a market."

After this Jesus and His disciples went into Judæa; and there He made a stay in company with them and baptized. Now when Jesus heard that John was thrown into prison, He withdrew into Galilee.

6. TREATMENT OF PIONEERS

For Herod himself had sent and had had John arrested and had kept him in prison in chains,

for the sake of Herodias, his brother Philip's wife; because he had married her. For John had repeatedly told Herod, "You have no right to be living with your brother's wife." Therefore Herodias hated him and wished to take his life, but could not; for Herod stood in awe of John, knowing him to be an upright and holy man, and he protected him. After listening to him he was in great perplexity, and yet he found a pleasure in listening. At length Herodias found her opportunity.

Herod on his birthday gave a banquet to the nobles of his court and to the tribunes and the principal people in Galilee, at which Herodias's own daughter came in and danced, and so charmed Herod and his guests that he said to her, "Ask me for anything you please, and I will give it to you." He even swore to her, "Whatever you ask me for I will give you, up to half my kingdom." She at once went out and said to her mother: "What shall I ask for?" "The head of John the Baptizer," she replied. The girl immediately came in, in haste, to the King and made her request. "My desire is," she said, "that you will give me, here and now, on a dish, the head of John the Baptist."

Then the King, though intensely sorry, yet for the sake of his oaths, and of his guests, would not

break faith with her. He at once sent a soldier of his guard with orders to bring John's head. So he went and beheaded him in the prison, and brought his head on a dish and gave it to the young girl, who gave it to her mother.

7. DEBATE ABOUT THE SABBATH

So they came to Capernaum, and on the next Sabbath He went to the synagogue and began to teach. The people listened with amazement to His teaching—for there was authority about it: it was very different from that of the Scribes.

About that time Jesus passed on the Sabbath through the wheatfields; and His disciples became hungry, and began to gather ears of wheat and eat them. But the Pharisees saw it and said to Him, "Look! your disciples are doing what the Law forbids them to do on the Sabbath." "Have you never read," He replied, "what David did when he and his men were hungry? how he entered the House of God and ate the Presented Loaves, which it was not lawful for him or his men to eat, nor for any except the priests? And have you not read in the Law how on the Sabbath the priests in the Temple break the Sabbath without incurring guilt?"

Departing thence He went to their synagogue, where there was a man with a shrivelled arm.

And they questioned Him, "Is it right to cure people on the Sabbath?" Their intention was to bring a charge against Him. "Which of you is there," He replied, "who, if he has but a single sheep and it falls into a hole on the Sabbath, will not lay hold of it and lift it out? Is not a man, however, far superior to a sheep? Therefore it is right to do good on the Sabbath."

And Jesus said to them: "The Sabbath was made for man, not man for the Sabbath." But the Pharisees after leaving the synagogue consulted together against Him, how they might destroy Him. Aware of this, Jesus departed elsewhere; and a great number of people followed Him.

8. LAYMEN AS MISSIONARIES

About that time He went out on one occasion into the hill country to pray; and He remained all night in prayer to God. When it was day, He called His disciples; and He selected from among them twelve, whom He also named Apostles.

These were Simon, to whom also He had given the name of Peter, and Andrew his brother; James and John; Philip and Bartholomew; Matthew and Thomas; James the son of Alphæus and Simon called the Zealot; James's relative Judas, and Judas Iscariot who proved to be a traitor.

With these He came down till He reached a level place, where there was a great crowd of His disciples, and a multitude of people from every part of Judæa, from Jerusalem, and from the sea-side district of Tyre and Sidon, who came to hear Him.

9. *NEW METHOD OF GOVERNMENT

Seeing the multitude of people, Jesus went up the Hill. There He seated Himself, and when

* Sections 9 to 25 inclusive constitute the "Sermon on the Mount."

His disciples came to Him, He proceeded to teach them, and said:

“Happy are the poor in spirit, for to them belongs the Kingdom of the Heavens.

“Happy are the mourners, for they shall be comforted.

“Happy are the meek, for they as heirs shall obtain possession of the earth.

“Happy are those who hunger and thirst for righteousness, for they shall be completely satisfied.

“Happy are the compassionate, for they shall receive compassion.

“Happy are the pure in heart, for they shall see God.

“Happy are the peacemakers, for it is they who will be recognized as sons of God.

“Happy are those who have borne persecution in the cause of Righteousness, for to them belongs the Kingdom of the Heavens.

“Happy are you when they have insulted and persecuted you, and have said every cruel thing about you falsely for my sake. Be joyful and triumphant, because your reward is great in the Heavens; for so were the Prophets before you persecuted.”

10. OVERCHARGED WITH SURFEITING

"But alas for you rich men, because you already have your consolation!

"Alas for you who now have plenty to eat, because you will be hungry!

"Alas for you who laugh now, because you will mourn and weep aloud!

"Alas for you when men shall all have spoken well of you; for that is just the way their forefathers behaved to the false Prophets!"

11. TRUTH SPREADS BY CONTAGION

"You are the salt of the earth; but if salt has become tasteless, in what way can it regain its saltiness? It is no longer good for anything but to be thrown away and trodden on by the passers-by. You are the light of the world; a town cannot be hid if built on a hill-top. Nor is a lamp lighted to be put under a bushel, but on the lamp-stand; and then it gives light to all in the house. Just so let your light shine before all men, in order that they may see your holy lives and may give glory to your Father who is in Heaven."

12. OBEDIENCE TO LAW

"Do not for a moment suppose that I have come to abrogate the Law or the Prophets; I

have not come to abrogate them but to give them their completion. Solemnly I tell you that until Heaven and earth pass away, not one iota or smallest detail will pass away from the Law until all has taken place.

“Whoever therefore breaks one of these least commandments and teaches others to break them, will be called the least in the Kingdom of the Heavens; but whoever practises them and teaches them, he will be acknowledged as great in the Kingdom of the Heavens. For I assure you that unless your righteousness greatly surpasses that of the Scribes and the Pharisees, you will certainly not find entrance into the Kingdom of the Heavens.”

13. RELIGION IN OPERATION

“You have heard that it was said to the ancients, ‘Thou shalt not commit murder,’ and whoever commits murder will be answerable to the magistrate. But I say to you that every one who becomes angry with his brother shall be answerable to the magistrate; that whoever says to his brother, ‘Raca,’ shall be answerable to the Sanhedrin; and that whoever says, ‘You fool!’ shall be liable to the Gehenna of Fire.

“If therefore when you are offering your gift upon the altar, you remember that your brother

has a grievance against you, leave your gift there before the altar, and go and make friends with your brother first, and then return and proceed to offer your gift. Come to terms without delay with your opponent while you are yet with him on the way to the court; for fear he should obtain judgment from the magistrate against you, and the magistrate should give you in custody to the officer and you be thrown into prison. I solemnly tell you that you will certainly not be released till you have paid the very last farthing."

14. THE NEW CHIVALRY

"You have heard that it was said, 'Thou shalt not commit adultery.' But I tell you that whoever looks at a woman and cherishes lustful thoughts has already in his heart become guilty with regard to her. If therefore your eye, even the right eye, is a snare to you, tear it out and away with it; it is better for you that one member should be destroyed rather than that your whole body should be thrown into Gehenna. And if your right hand is a snare to you, cut it off and away with it; it is better for you that one member should be destroyed rather than that your whole body should go into Gehenna.

"It was also said, 'If any man puts away his

wife, let him give her a written notice of divorce.' But I tell you that every man who puts away his wife except on the ground of unfaithfulness causes her to commit adultery, and whoever marries her when so divorced commits adultery."

15. TELLING THE TRUTH

"Again, you have heard that it was said to the ancients, 'Thou shalt not swear falsely, but shalt perform thy vows to the Lord.' But I tell you not to swear at all; neither by Heaven, for it is God's throne; nor by the earth, for it is the footstool under His feet; nor by Jerusalem, for it is the City of the Great King. And do not swear by your head, for you cannot make one hair white or black. But let your language be, 'Yes, yes,' or 'No, no.' Anything in excess of this comes from the Evil one."

16. THE SECOND MILE

"You have heard that it was said, 'Eye for eye, tooth for tooth.' But I tell you not to resist a wicked man, but if any one strikes you on the right cheek, turn the other to him as well. If any one wishes to go to law with you and to deprive you of your under garment, let him take your outer one also. And whoever shall compel

you to convey his goods one mile, go with him two. To him who asks, give: from him who would borrow, turn not away."

17. LOVE AS A PRINCIPLE

"You have heard that it was said, 'Thou shalt love thy neighbour and hate thine enemy.' But I command you all, love your enemies, and pray for your persecutors; that so you may become true sons of your Father in Heaven; for He causes His sun to rise on the wicked as well as the good, and sends rain upon those who do right and those who do wrong. For if you love only those who love you, what reward have you earned? Do not even the tax-gatherers do that? And if you salute only your near relatives, what praise is due to you? Do not even the Gentiles do the same?

"And if you lend to those from whom you hope to receive, what credit is it to you? Even bad men lend to their fellows so as to receive back an equal amount. Nevertheless love your enemies, be beneficent, and lend without hoping for any repayment. Then your recompense shall be great, and you will be sons of the Most High; for He is kind to the ungrateful and wicked. Be compassionate just as your Father is compassionate."

18. GOODNESS UNAWARES

"But beware of doing your good actions in the sight of men, in order to attract their gaze; if you do, there is no reward for you with your Father who is in Heaven.

"When you give in charity, never blow a trumpet before you as the hypocrites do in the synagogues and streets in order that their praises may be sung by men. I solemnly tell you that they already have their reward. But when you are giving in charity, let not your left hand perceive what your right hand is doing, that your charities may be in secret; and then your Father—He who sees in secret—will recompense you."

19. A UNIVERSAL PRAYER

"And when praying, you must not be like the hypocrites. They are fond of standing and praying in the synagogues or at the corners of the wider streets, in order that men may see them. I solemnly tell you that they already have their reward. But you, whenever you pray, go into your own room and shut the door: then pray to your Father who is in secret, and your Father—He who sees in secret—will recompense you.

"And when praying, do not use needless repetitions as the Gentiles do, for they expect to be

listened to because of their multitude of words. Do not, however, imitate them; for your Father knows what things you need before ever you ask Him.

“In this manner therefore pray: ‘Our Father who art in Heaven, may Thy name be kept holy; let Thy kingdom come; let Thy will be done, as in Heaven so on earth; give us today our bread for the day; and forgive us our shortcomings, as we also have forgiven those who have failed in their duty towards us; and bring us not into temptation, but rescue us from the Evil one.’

“For if you forgive others their offences, your Heavenly Father will forgive you also; but if you do not forgive others their offences, neither will your Father forgive yours.”

20. GAIETY AS A VIRTUE

“When any of you fast, never assume gloomy looks as the hypocrites do; for they disfigure their faces in order that it may be evident to men that they are fasting. I solemnly tell you that they already have their reward. But, whenever you fast, pour perfume on your hair and wash your face, that it may not be apparent to men that you are fasting, but to your Father who is in secret; and your Father—He who sees in secret—will recompense you.

21. GOD AND GOLD

"Do not lay up stores of wealth for yourselves on earth, where the moth and wear-and-tear destroy, and where thieves break in and steal. But amass wealth for yourselves in Heaven, where neither the moth nor wear-and-tear destroys, and where thieves do not break in and steal. For where your wealth is, there also will your heart be.

"The eye is the lamp of the body. If then your eyesight is good, your whole body will be well lighted; but if your eyesight is bad, your whole body will be dark. If, however, the very light within you is darkness, how dense must the darkness be!

"No man can be the bondservant of two masters; for either he will dislike one and like the other, or he will attach himself to one and think slightingly of the other. You cannot be the bondservants both of God and of gold."

22. THE CONQUEST OF FEAR

"For this reason I charge you not to be over-anxious about your lives, inquiring what you are to eat or what you are to drink, nor yet about your bodies, inquiring what clothes you are to

put on. Is not the life more precious than its food, and the body than its clothing?

“Look at the birds which fly in the air: they do not sow or reap or store up in barns, but your Heavenly Father feeds them: are not you of much greater value than they? Which of you by being over-anxious can add a single foot to his height? And why be anxious about clothing? Learn a lesson from the wild lilies. Watch their growth. They neither toil nor spin, and yet I tell you that not even Solomon in all his magnificence could array himself like one of these. And if God so clothes the wild herbage which today flourishes and tomorrow is thrown into the oven, is it not much more certain that He will clothe you, you men of little faith?

“Do not be over-anxious, therefore, asking ‘What shall we eat?’ or ‘What shall we drink?’ or ‘What shall we wear?’ For all these are questions that Gentiles are always asking; but your Heavenly Father knows that you need these things—all of them. But make His Kingdom and righteousness your chief aim, and then these things shall all be given you in addition. Do not be over-anxious, therefore, about tomorrow, for tomorrow will bring its own cares. Enough for each day are its own troubles.”

23. RESERVE YOUR JUDGMENT

“Judge not, that you may not be judged; for your own judgment will be dealt—and your own measure meted—to yourselves. Full measure, pressed, shaken down and running over, shall they pour into your laps; for with the same measure that you use they shall measure to you in return.

“And why do you look at the splinter in your brother’s eye, and not notice the beam which is in your own eye? Or how say to your brother, ‘Allow me to take the splinter out of your eye,’ while the beam is in your own eye? Hypocrite, first take the beam out of your own eye, and then you will see clearly how to remove the splinter from your brother’s eye.”

24. THE LAW OF JUSTICE

“Give not that which is holy to the dogs, nor throw your pearls to the swine; otherwise they will trample them under their feet and then turn and attack you. Ask, and it will be given to you; seek, and you will find; knock, and the door will be opened to you. For it is always he who asks that receives, he who seeks that finds, and he who knocks that has the door opened to him. What

man is there among you, who if his son shall ask him for bread will offer him a stone? Or if the son shall ask him for a fish will offer him a snake?

"If you then, imperfect as you are, know how to give good gifts to your children, how much more will your Father in Heaven give good things to those who ask Him! Everything therefore, be it what it may, that you would have men do to you, do you also the same to them; for in this the Law and the Prophets are summed up."

25. THE MINORITY TYPE OF MEN

"Enter by the narrow gate; for wide is the gate and broad the road which leads to ruin, and many there are who enter by it; because narrow is the gate and contracted the road which leads to Life, and few are those who find it.

"Beware of the false teachers—men who come to you in sheep's fleeces, but beneath that disguise they are ravenous wolves. By their fruits you will easily recognize them. Are grapes gathered from thorns or figs from brambles? Just so every good tree produces good fruit, but a poisonous tree produces bad fruit. A good tree cannot bear bad fruit, nor a poisonous tree good

fruit. Every tree which does not yield good fruit is cut down and thrown aside for burning. So by their fruits at any rate, you will easily recognize them.

"A good man from his good store produces good things, and a bad man from his bad store produces bad things. But I tell you that for every careless word that men shall speak they will be held accountable on the day of Judgment. For each of you by his words shall be justified, or by his words shall be condemned.

"Every one who hears these my teachings and acts upon them will be found to resemble a wise man who builds his house upon rock; and the heavy rain falls, the swollen torrents come, and the winds blow and beat against the house; yet it does not fall, for its foundation is on rock. And every one who hears these my teachings and does not act upon them will be found to resemble a fool who builds his house upon sand. The heavy rain descends, the swollen torrents come, and the winds blow and burst upon the house, and it falls; and disastrous is the fall."

When Jesus had concluded this discourse, the crowds were filled with amazement at His teaching, for He had been teaching them as one who had authority, and not as their Scribes taught.

26. NOBILITY IN AN OUTCAST

Upon descending from the hill country He was followed by immense crowds. So He went round the adjacent villages, teaching. "Come to me, all you toiling and burdened ones, and I will give you rest. Take my yoke upon you and learn from me; for I am gentle and lowly in heart, and you will find rest for your souls. For it is good to bear my yoke, and my burden is light."

Now one of the Pharisees repeatedly invited Him to a meal at his house; so He entered the house and reclined at the table. And there was a woman in the town who was a notorious sinner. Having learnt that Jesus was at table in the Pharisee's house, she brought a flask of perfume, and, standing behind close to His feet, weeping, began to wet His feet with her tears; and with her hair she wiped the tears away again, while she lovingly kissed His feet and poured the perfume over them.

Noticing this, the Pharisee, His host, said to himself, "This man, if he were really a Prophet, would know who and what sort of person this woman is who is touching him—and would know that she is an immoral woman."

In answer to his thoughts Jesus said to him,

"Simon, I have a word to say to you." "Rabbi, say on," he replied. "There were once two men in debt to one money-lender," said Jesus; "one owed him five hundred shillings and the other fifty. But neither of them could pay anything; so he freely forgave them both. Tell me, then, which of them will love him most?" "I suppose," replied Simon, "the one to whom he forgave most." "You have judged rightly," Jesus rejoined.

Then turning towards the woman He said to Simon, "Do you see this woman? I came into your house; you gave me no water for my feet; but she has made my feet wet with her tears, and then wiped the tears away with her hair. No kiss did you give me; but she from the moment I came in has not left off tenderly kissing my feet. No oil did you pour even on my head; but she has poured perfume upon my feet."

27. THE DEMOCRATIC IDEAL

By this time His mother and His brothers arrive, and standing outside they send a message to Him to call Him. Now a crowd was sitting round Him; so they tell Him, "Your mother and your brothers and sisters are outside, inquiring for you." "Who are my mother and my

brothers?" He replied. And, fixing His eyes on the people who were sitting round Him in a circle, He said, "Here are my mother and my brothers. For wherever there is one who has been obedient to God, there is my brother—my sister—and my mother."

Meanwhile the people had come streaming towards Him by tens of thousands, so that they were trampling one another under foot. And now He proceeded to say to His disciples first, "Beware of the yeast of the Pharisees, that is to say, beware of hypocrisy. There is nothing that is covered up which will not be uncovered, nor hidden which will not become known. Whatever therefore you have said in the dark, will be heard in the light, and what you have whispered within closed doors will be proclaimed from the house-tops.

"But to you who are my friends I say, 'Be not afraid of those who kill the body and after that can do nothing further. I will warn you whom to fear; fear him who after killing has power to throw into Gehenna: yes, I say to you, fear him. Are not five sparrows sold for a penny? And yet not one of them is a thing forgotten in God's sight. But the very hairs of your heads are all counted. Away with fear: you are more precious than a multitude of sparrows.'"

Just then a man in the crowd appealed to Him. "Rabbi," he said, "tell my brother to give me a share of the inheritance." "Man," He replied, "who has constituted me a judge or arbitrator over you?" And to the other people He said, "Take care, be on your guard against all covetousness, for no one's life consists in the superabundance of his possessions."

28. HOW MUCH IS MONEY WORTH

And He spoke a parable to them: "A certain rich man's lands," He said, "yielded abundant crops, and he debated within himself, saying, 'What am I to do? for I have no place in which to store my crops.' And he said to himself, 'This is what I will do: I will pull down my barns and build up larger ones, and in them I will store up all my harvest and my wealth; and I will say to my life, 'Life, you have ample possessions laid up for many years to come; take your ease, eat, drink, enjoy yourself.'

"But God said to him, 'Foolish man, this night your life is demanded from you; and these preparations—for whom shall they be?' So it is with him who amasses treasure for himself, but has no riches in God."

29. FUTILITY OF WORRY

Then turning to His disciples He said, "For this reason I say to you, 'Dismiss all anxious care for your lives, inquiring what you are to eat, and for your bodies, what you are to put on.' For life is a greater gift than food, and the body is a greater gift than clothing. Observe the ravens. They neither sow nor reap, and have neither store-chamber nor barn. And yet God feeds them. How far more precious are you than the birds!

"And which of you is able by anxious thought to add a moment to his life? If then you are unable to do even a very little thing, why be over-anxious about other matters? Observe the lilies, how they grow. They neither labour nor spin. And yet I tell you that not even Solomon in all his splendour was as beautifully dressed as one of these. But if God so clothes the vegetation in the fields, that blooms to-day and to-morrow will be thrown into the oven, how much more certainly will He clothe you, you men of feeble faith!

"Therefore, do not be asking what you are to eat nor what you are to drink; and do not waver between hope and fear. For though the nations of the world pursue these things, as for you, your

Father knows that you need them. But make His Kingdom the object of your pursuit, and these things shall be given you in addition.

"Dismiss your fears, little flock; your Father finds a pleasure in giving you the Kingdom. Sell your possessions and give alms. Provide yourselves with purses that will never wear out, a treasure inexhaustible in Heaven, where no thief can come nor moth consume. For where your wealth is stored, there also will your heart be.

"Have your girdles on, and let your lamps be alight; and be yourselves like men waiting for their master—on the lookout till he shall return from the wedding feast—that, when he comes and knocks, they may open the door instantly. Blessed are those servants, whom their Master when He comes shall find on the watch. I tell you, in solemn truth, that He will tie an apron round Him, and will bid them recline at table while He comes and waits on them. And whether it be in the second watch or in the third that He comes and finds them so, blessed are they. Of this be sure, that if the master of the house had known what time the robber was coming, he would have kept awake and not have allowed his house to be broken into. Be you also ready, for at an hour when you are not expecting Him the Son of Man will come."

“Master,” said Peter, “are you addressing this parable to us, or to all alike?” “Who, then,” replied the Lord, “is the faithful and intelligent steward whom his Master will put in charge of His household to serve out their rations at the proper times? Blessed is that servant whom his Master when He comes shall find so doing. I tell you truly that He will put him in authority over all His possessions. But if that servant shall say in his heart, ‘My Master is a long time in coming,’ and should begin to beat the men-servants and the maids, and to eat and drink, drinking even to excess; that servant’s Master will come on a day when he is not expecting Him and at an hour that he knows not of, and will punish him severely, and make him share the lot of the unfaithful. And that servant who has been told his Master’s will and yet made no preparation and did not obey His will, will receive many lashes. But he who had not been told it and yet did what deserved the scourge, will receive but few lashes. To whomsoever much has been given, from him much will be required; and to whom much has been entrusted, of him a larger amount will be demanded.”

Then He said to the people also, “When you see a cloud rising in the west, you immediately say, ‘There is to be a shower’; and it comes to

pass. And when you see a south wind blowing, you say, 'It will be burning hot'; and it comes to pass. Vain pretenders! You know how to read the aspect of the earth and sky. How is it you cannot read this present time?

"Why, too, do you not of yourselves arrive at just conclusions? For when, with your opponent, you are going before the magistrate, on the way take pains to get out of his power; for fear that, if he should drag you before the judge, the judge may hand you over to the officer of the court, and the officer lodge you in prison. Never, I tell you, will you get free till you have paid the last farthing."

30. CATASTROPHE AND MORALS

Just at that time people came to tell Him about the Galileans whose blood Pilate had mingled with their sacrifices. "Do you suppose," he asked in reply, "that those Galileans were worse sinners than the mass of the Galileans, because this happened to them? I tell you, certainly not. Or those eighteen on whom the tower at Siloam fell, do you suppose they had failed in their duty more than all the rest of the people who live in Jerusalem? I tell you, certainly not. On the contrary, if you do not repent you will all perish just as they did.

And He gave them the following parable. "A man," He said, "who had a fig-tree growing in his garden, came to look for fruit on it and could find none. So he said to the gardener: 'See, this is the third year I have come to look for fruit on this fig-tree and cannot find any. Cut it down. Why should so much ground be actually wasted?' But the gardener pleaded, 'Leave it, Sir, this year also, till I have dug around it and manured it. If after that it bears fruit, well and good; if it does not, then you shall cut it down.' "

31. CHARITY AS CAMOUFLAGE

When He had thus spoken, a Pharisee invited Him to breakfast at his house; so He entered and took His place at table. Now the Pharisee saw to his surprise that He did not wash His hands before breakfasting.

The Master, however, said to him, "Here we see how you Pharisees clean the outside of the cup or plate, while your secret hearts are full of greed and selfishness. Foolish men! Did not He who made the outside make the inside also? But as to what is within, give alms, and instantly all is clean in you.

"But alas for you Pharisees! for you pay tithes on your mint and rue and every kind of garden vegetable, and are indifferent to justice

and the love of God. These are the things you ought to have attended to, while not neglecting the others. Alas for you Pharisees! for you love the best seats in the synagogues, and you like to be bowed to in places of public resort. Alas for you! for you are like the tombs which lie hidden, and the people who walk over them are not aware of their existence."

Whereupon one of the expounders of the law exclaimed, "Rabbi, in saying such things you reproach us also." "Also too for you expounders of the law!" replied Jesus, "for you load men with cumbrous burdens which you yourselves will not touch with one of your fingers. Alas for you expounders of the Law! for you have taken away the key of knowledge; you yourselves have not entered, and those who wanted to enter you have hindered."

After He had left the house, the Scribes and Pharisees commenced a vehement attempt to entangle him and make Him give offhand answers on numerous points, lying in wait to catch some unguarded expression from His lips.

32. OPEN-MINDEDNESS

That same day Jesus had left the house and was sitting on the shore of the Lake, when a vast multitude of people crowded round Him. He

therefore went on board a boat and sat there, while all the people stood on the shore. He then spoke many things to them in figurative language.

"The sower goes out," He said, "to sow. As he sows, some of the seed falls by the wayside, and the birds come and peck it up. Some falls on rocky ground, where it has but scanty soil. It quickly shows itself above ground, because it has no depth of earth; but when the sun is risen, it is scorched by the heat, and through having no root it withers up. Some falls among the thorns; but the thorns spring up and stifle it. But a portion falls upon good ground, and gives a return, some a hundred for one, some sixty, some thirty. Listen, every one who has ears!"

When He was alone, the Twelve and the others who were about Him requested Him to explain His figurative language.

"To you then I will explain the parable of the Sower. When a man hears the Message concerning the Kingdom and does not understand it, the Evil one comes and catches away what has been sown in his heart. This is he who has received the seed by the roadside. He who has received the seed on the rocky ground is the man who hears the Message and immediately receives it with joy. It has struck no root, how-

ever, within him. He continues for a time, but when suffering comes, or persecution, because of the Message, he at once stumbles and falls. He who received the seed among the thorns is the man who hears the Message, but the cares of the present age and the delusions of riches quite stifle the Message, and it becomes unfruitful. But he who has received the seed on good ground is he who hears and understands. Such hearers give a return, and yield one a hundred for one, another sixty, another thirty."

He went on to say: "Is the lamp brought in in order to be put under the bushel or under the bed? Is it not rather in order that it may be placed on the lampstand? Why, there is nothing hidden except with a view to its being ultimately disclosed, nor has anything been made a secret but that it may at last come to light. Listen, every one who has ears to listen with."

33. COMPLEXITY OF LIFE

Another parable He put before them. "The Kingdom of the Heavens," He said, "may be compared to a man who has sown good seed in his field, but during the night his enemy comes, and over the first seed he sows darnel among the wheat, and goes away. But when

the blade shoots up and the grain is formed, then appears the darnel also.

"So the farmer's men come and ask him, 'Sir, was it not good seed that you sowed on your land? Where then does the darnel come from?' 'Some enemy has done this,' he said. 'Shall we go, and collect it?' the men inquire. 'No,' he replied, 'for fear that while collecting the darnel you should at the same time root up the wheat with it. Leave both to grow together until the harvest, and at harvest-time I will direct the reapers, "Collect the darnel first, and make it up into bundles to burn it, but bring all the wheat into my barn!"' "

When He had dismissed the people and had returned to the house, His disciples came to Him with the request, "Explain to us the parable of the darnel sown in the field."

"The sower of the good seed," He replied, "is the Son of Man; the field is the world; the good seed—these are the sons of the Kingdom; the darnel, the sons of the Evil One. The enemy who sows the darnel is the devil; the harvest is the Close of the Age; the reapers are the angels. As then the darnel is collected together and burnt up with fire, so will it be at the Close of the Age. The Son of Man will commission His angels, and they will gather out

of His Kingdom all causes of sin and all who violate His laws; and these they will throw into the fiery furnace. There will be the weeping aloud and the gnashing of teeth. Then will the righteous shine out like the sun in their Father's Kingdom. Listen, every one who has ears!

"The Kingdom of the Heavens is like treasure buried in the open country, which a man finds, but buries again, and, in his joy about it, goes and sells all he has and buys that piece of ground.

"Again the Kingdom of the Heavens is like a jewel merchant who is in quest of choice pearls. He finds one most costly pearl; he goes away; and though it costs all he has, he buys it.

"Again the Kingdom of the Heavens is like a draw-net let down into the sea, which encloses fish of all sorts. When full, they haul it up on the beach, and sit down and collect the good fish in baskets, while the worthless they throw away. So will it be at the Close of the Age. The angels will go forth and separate the wicked from among the righteous, and will throw them into the fiery furnace. There will be the weeping aloud and the gnashing of teeth. Have you understood all this?" He asked. "Yes," they said. "Therefore," He said, "remember that every Scribe well trained for the Kingdom of

the Heavens is like a householder who brings out of his storehouse new things and old."

34. MAKE HASTE SLOWLY

Another saying of His was this: "The Kingdom of God is as if a man scattered seed over the ground: he spends days and nights now awake, now asleep, while the seed sprouts and grows tall, he knows not how. Of itself the land produces the crop—first the blade, then the ear; afterwards the perfect grain is seen in the ear. But no sooner is the crop ripe, than he sends the reapers, because the time of the harvest has come."

Another saying of His was this: "How are we to picture the Kingdom of God? or by what figure of speech shall we represent it? It is like a mustard-seed, which, when sown in the earth, is the smallest of all the seeds in the world; yet when sown it springs up and becomes larger than all the herbs, and throws out great branches, so that the birds build under its shadow."

With many such parables He used to speak the Message to them according to their capacity for receiving it. But except in figurative language He spoke nothing to them; while to

His own disciples He expounded everything, in private.

35. COST OF CRUSADING

And, as they proceeded on their way, a man came to Him and said, "I will follow you wherever you go." "The foxes have holes," said Jesus, "and the birds of the air have nests; but the Son of Man has nowhere to lay His head."

"Follow me," He said to another. "Master," the man replied, "allow me first to go and bury my father." "Leave the dead," Jesus rejoined, "to bury their own dead; but you must go and announce far and wide the coming of the Kingdom of God."

"Master," said yet another, "I will follow you; but allow me first to go and say good-bye to my friends at home." Jesus answered him, "No man who has put his hand to the plough, and then looks behind him, is fit for the Kingdom of God."

36. THE AVERAGE MAN

After this He went out and noticed a tax-gatherer, Levi by name, sitting at the Toll office; and He said to him, "Follow me." He rose, left everything, and followed Him. Levi also gave a great entertainment at his house, and a large

number of tax-gatherers and notorious sinners were at table with Jesus and His disciples; for there were many such who habitually followed Him.

But when the Scribes of the Pharisee sect saw Him eating with the sinners and the tax-gatherers, they said to His disciples, "He is eating and drinking with the tax-gatherers and sinners!" Jesus heard the words, and He said, "It is not the healthy who require a doctor, but the sick; I did not come to appeal to the righteous, but to sinners."

He also spoke in figurative language to them. "No one," He said, "tears a piece from a new garment to mend an old one. Otherwise he would not only spoil the new, but the patch from the new would not match the old. Nor does any one pour new wine into old wine-skins. Otherwise the new wine would burst the skins, the wine itself would be spilt, and the skins be destroyed. But new wine must be put into fresh wine-skins."

37. A CARPENTER'S SON

Jesus concluded this series of parables and then departed. And He came into His own country and proceeded to teach in their synagogue, so that they were filled with astonish-

ment and exclaimed, "Where did he obtain such wisdom, and those wondrous powers? Is not this the carpenter's son? Is not his mother called Mary? And are not his brothers, James, Joseph, Simon and Judah? And his sisters—are they not all living here among us? Where then did he get all this?"

So they turned angrily away from Him. But Jesus said to them, "There is no prophet left without honour except in his own country and among his own family."

38. ORGANIZED ALTRUISM

And when He saw the crowds He was touched with pity for them, because they were distressed and were fainting on the ground like sheep which have no shepherd. Then summoning the Twelve to Him, He proceeded to send them out by twos, after giving them their instructions: "Go not," he said, "among the Gentiles, and enter no Samaritan town; but, instead of that, go to the lost sheep of Israel's race." "Provide no gold, nor even silver nor copper to carry in your pockets; no bag for your journey, nor change of linen, nor shoes, nor stick; for the labourer deserves his food.

"Whatever town or village you enter, inquire for some good man; and make his house your

home till you leave the place. When you enter the house, salute it; and if the house deserves it, the peace you invoke shall come upon it. If not, your peace shall return to you. And whoever refuses to receive you or even to listen to your Message, as you leave that house or town, shake off the very dust from your feet. I solemnly tell you that it will be more endurable for the land of Sodom and Gomorrah on the Day of Judgment than for that town.

“Remember it is I who am sending you out, as sheep into the midst of wolves; prove yourselves as sagacious as serpents, and as innocent as doves. But beware of men; for they will deliver you up to appear before Sanhedrins, and will flog you in their synagogues; and you will even be put on trial before governors and kings for my sake, to bear witness to them and to the Gentiles.

“Whenever they persecute you in one town, escape to the next. Fear them not, however; there is nothing veiled which will not be uncovered, nor secret which will not become known. What I tell you in the dark, speak in the light; and what is whispered into your ear, proclaim upon the roofs of the houses. And do not fear those who kill the body, but cannot kill the soul; but rather fear him who is able to destroy both soul and body in Gehenna. Do not two spar-

rows sell for a halfpenny? Yet not one of them will fall to the ground without your father's leave. But as for you, the very hairs of your heads are all numbered. Away then with fear; you are more precious than a multitude of sparrows."

So they set out, and preached in order that men might repent. When the Apostles had re-assembled round Jesus, they reported to Him all they had done and all they had taught.

39. INTERNAL RESOURCES

After this Jesus moved from place to place in Galilee. He would not go about in Judæa, because the Jews were seeking an opportunity to kill Him. Then the Pharisees, with certain Scribes who had come from Jerusalem, came to Him in a body. They had noticed that some of His disciples were eating their food with "unclean," that is to say, unwashed hands. For the Pharisees and all the Jews—being, as they are, zealous for the traditions of the Elders—never eat without first carefully washing their hands, and when they come from the market they will not eat without bathing first; and they have a good many other customs which they have received traditionally and cling to, such as the rinsing of cups and pots and of bronze utensils,

and the washing of beds. So the Pharisees and Scribes put the question to Him: "Why do your disciples transgress the traditions of the Elders, and eat their food with unclean hands?"

Then Jesus called the people to Him again. "Listen to me, all of you," He said, "and understand. There is nothing outside a man which entering him can make him unclean; but it is the things which come out of a man that make him unclean."

After He had left the crowd and gone indoors, His disciples began to ask Him about this figure of speech. "Have you also so little understanding?" He replied. "Do you not understand that anything whatever that enters a man from outside cannot make him unclean, because it does not go into his heart, but into his stomach, and passes away ejected from him?" By these words Jesus pronounced all kinds of food clean. "What comes out of a man," He added, "that it is which makes him unclean. For from within, out of men's hearts, their evil purposes proceed—fornication, theft, murder, adultery, covetousness, wickedness, deceit, licentiousness, envy, reviling, pride, reckless folly; all these wicked things come out from within and make a man unclean."

Then He rose and left that place and went

into the neighbourhood of Tyre and Sidon. Here He entered a house and wished no one to know it, but He could not escape observation.

40. A CHILD HAS NO SUPERIOR

Just then the disciples came to Jesus and asked, "Who ranks higher than others in the Kingdom of the Heavens?" So He called a young child to Him, and bidding him stand in the midst of them, said, "In solemn truth I tell you that unless you turn and become like little children, you will in no case be admitted into the Kingdom of the Heavens. Whoever therefore shall humble himself as this young child, he it is who is superior to others in the Kingdom of the Heavens.

"Alas for the world because of causes of falling! They cannot but come, but alas for each man through whom they come! If your hand or your foot is causing you to fall into sin, cut it off and away with it. It is better for you to enter into Life crippled in hand or foot than to remain in possession of two sound hands or feet but be thrown into the fire of the Ages. And if your eye is causing you to fall into sin, tear it out and away with it; it is better for you to enter into Life with only one eye, than to remain

in possession of two eyes but be thrown into the Gehenna of fire.

“What do you yourselves think? Suppose a man gets a hundred sheep and one of them strays away, will he not leave the ninety-nine on the hills and go and look for the one that is straying? And if he succeeds in finding it, in solemn truth I tell you that he rejoices over it more than he does over the ninety-nine that have not gone astray. Just so it is not the will of your Father in Heaven that one of these little ones should be lost.”

41. PUT YOURSELF IN HIS PLACE

“If your brother acts wrongly towards you, go and point out his fault to him when only you and he are there. If he listens to you, you have gained your brother. But if he will not listen to you, go again, and ask one or two to go with you, that every word spoken may be attested by two or three witnesses. If he refuses to hear them, appeal to the Church; and if he refuses to hear even the Church, regard him as you regard a Gentile or a tax-gatherer.”

At this point Peter came to Him with the question, “Master, how often shall my brother act wrongly towards me and I forgive him? seven times?” “I do not say seven times,”

answered Jesus, "but seventy times seven times. For this reason the Kingdom of the Heavens may be compared to a king who determined to have a settlement of accounts with his servants. But as soon as he began the settlement, one was brought before him who owed 10,000 talents, and was unable to pay. So his master ordered that he and his wife and children and everything that he had should be sold, and payment be made. The servant therefore falling down, prostrated himself at his feet and entreated him. 'Only give me time,' he said, 'and I will pay you the whole.' Whereupon his master, touched with compassion, set him free and forgave him the debt.

"But no sooner had that servant gone out, than he met with one of his fellow servants who owed him 100 shillings; and seizing him by the throat and nearly strangling him he exclaimed, 'Pay me all you owe.' His fellow servant therefore fell at his feet and entreated him, 'Only give me time,' he said, 'and I will pay you.' He would not, however, but went and threw him into prison until he should pay what was due.

"His fellow servants, therefore, seeing what had happened, were exceedingly angry; and they came and told their master without reserve all that had happened. At once his master

called him and said, 'Wicked servant, I forgave you all that debt, because you entreated me; ought not you also to have had pity on your fellow servant, just as I had pity on you?' So his master, greatly incensed, handed him over to the jailers until he should pay all he owed him. In the same way my Heavenly Father will deal with you, if you do not all of you forgive one another from your hearts."

42. OPPORTUNITY

After this the Lord appointed seventy others, and sent them before Him, by twos, to go to every town or place which He Himself intended to visit. And He addressed them thus: "The harvest is abundant, but the reapers are few: therefore entreat the Owner of the Harvest to send out more reapers into His fields. And now go. Remember that I am sending you out as lambs into the midst of wolves. Carry no purse, bag, nor change of shoes; and salute no one on your way. Whatever house you enter, first say, 'Peace be to this house!' And if there is a lover of peace there, your peace shall rest upon it; otherwise it shall come back upon you. And in that same house stay, eating and drinking at their table; for the labourer deserves his wages. Do not move from one house to another."

"And whatever town you come to and they receive you, eat what they put before you. But whatever town you come to and they will not receive you, go out into the broader streets and say: 'The very dust of your town that hangs about us we wipe off as a protest. Only be sure of this, that the Kingdom of God is close at hand.' I tell you that it will be more endurable for Sodom on the great day than for that town."

43. HATRED AS A TEST OF MERIT

But the Jewish Festival of the Tent-Pitching was approaching. So His brothers said to Him, "Leave these parts and go into Judæa, that not only we but your disciples also may witness the miracles which you perform. For no one acts in secret, desiring all the while to be himself known publicly. Since you are doing these things, show yourself openly to the world." For even his brothers were not believers in Him.

"My time," replied Jesus, "has not yet come, but for you any time is suitable. It is impossible for the world to hate you; but me it does hate, because I give testimony concerning it that its conduct is evil. As for you, go up to the Festival. I do not now go up to this Festival, because my time is not yet fully come." Such was His answer, and He remained in Galilee.

When however His brothers had gone up to the Festival, then He also went up, not openly, but as it were privately. Meanwhile the Jews at the Festival were looking for Him and were inquiring, "Where is he?" Among the mass of the people there was much muttered debate about Him. Some said, "He is a good man." Others said, "Not so: he is imposing on the people." Yet for fear of the Jews no one spoke out boldly about Him.

44. A NEW KIND OF TEACHING

But when the Festival was already half over, Jesus went up to the Temple and commenced teaching. The Jews were astonished. "How does this man know anything of books," they said, "although he has never been at any of the schools?"

Jesus answered their question by saying, "Did not Moses give you the Law? And yet not a man of you obeys the Law. Why do you want to kill me?" "You are possessed by a demon," replied the crowd; "no one wants to kill you." "One deed I have done," replied Jesus, "and you are all full of wonder. Consider therefore. Moses gave you the rite of circumcision, not that it began with Moses, but with your earlier forefathers, and even on a Sabbath day

you circumcise a child. If a child is circumcised even on a Sabbath day, are you bitter against me because I have restored a man to perfect health on a Sabbath day? Do not form superficial judgments, but form the judgments that are just."

Some however of the people of Jerusalem said, "Is not this the man they are wanting to kill? But there he is, speaking openly and boldly, and they say nothing to him! Can the Rulers really have ascertained that this man is the Christ?" The Pharisees heard the people thus expressing their various doubts about Him, and the High Priests and the Pharisees sent some officers to apprehend Him.

So there was a violent dissension among the people on His account. Some of them wanted at once to arrest Him, but no one laid hands upon Him. Meanwhile the officers returned to the High Priests and Pharisees, who asked them, "Why have you not brought him?" "No mere man has ever spoken as this man speaks," said the officers. "Are you deluded too?" replied the Pharisees; "has any one of the Rulers or of the Pharisees believed in him? But this rabble who understand nothing about the Law are accursed!"

Nicodemus interposed—he who had formerly

gone to Jesus, being himself one of them. "Does our Law," he asked, "judge a man without first hearing what he has to say and ascertaining what his conduct is?" "Do you also come from Galilee?" they asked in reply. "Search and see for yourself that no Prophet is of Galilean origin." So they went away to their several homes; but Jesus went to the Mount of Olives.

45. AN ABANDONED WOMAN

At break of day, however, He returned to the Temple, and there the people came to Him in crowds. He seated Himself; and was teaching them when the Scribes and the Pharisees brought to Him a woman who had been found committing adultery. They made her stand in the centre of the court, and they put the case to Him. "Rabbi," they said, "this woman has been found in the very act of committing adultery. Now, in the Law, Moses has ordered us to stone such women to death. But what do you say?" They asked this in order to put Him to the test, so that they might have some charge to bring against Him.

But Jesus leant forward and began to write with His finger on the ground. When however they persisted with their question, He raised

His head and said to them, "Let the sinless man among you be the first to throw a stone at her." Then He leant forward again, and again began to write on the ground. They listened to Him, and then, beginning with the eldest, took their departure, one by one, till all were gone.

And Jesus was left behind alone—and the woman in the centre of the court. Then, raising His head, Jesus said to her, "Where are they? Has no one condemned you?" "No one, Sir," she replied. "And I do not condemn you either," said Jesus; "go, and from this time do not sin any more."

46. IS MISFORTUNE A SIN

As He passed by, He saw a man who had been blind from his birth. So His disciples asked Him, "Rabbi, who sinned—this man or his parents—that he was born blind?" "Neither he nor his parents sinned," answered Jesus, "but he was born blind in order that God's mercy might be openly shown in him."

47. CHARACTER AS WAGES

"In most solemn truth I tell you that the man who does not enter the sheepfold by the door, but climbs over some other way, is a thief and a robber. But he who enters by the door is the

shepherd of the sheep. To him the porter opens the door, and the sheep hear his voice; and he calls his own sheep by their names and leads them out. When he has brought out his own sheep—all of them—he walks at the head of them; and the sheep follow him, because they know his voice. But a stranger they will by no means follow, but will run away from him, because they do not know the voice of strangers.”

“I am the Good Shepherd. A good shepherd lays down his very life for the sheep. The hired servant—one who is not a shepherd and does not own the sheep—no sooner sees the wolf coming than he leaves the sheep and runs away; and the wolf worries and scatters them. For he is only a hired servant and cares nothing for the sheep. I am the Good Shepherd. And I know my sheep and my sheep know me.”

“I have also other sheep—which do not belong to this fold. Those also I must bring, and they will listen to my voice; and they shall become one flock under one Shepherd.”

48. ACTING LIKE A FELLOW MAN

Then an expounder of the Law stood up to test Him with a question. “Rabbi,” he asked, “what shall I do to inherit the Life of the Ages?” “Go to the Law,” said Jesus. “What is

written there? how does it read?" " 'Thou shalt love the Lord thy God,' " he replied. " 'With thy whole heart, thy whole soul, thy whole strength, and thy whole mind; and thy fellow man as much as thyself.' " "A right answer," said Jesus; "do that, and you shall live."

But he, desiring to justify himself, said, "But what is meant by my 'fellow man'?" Jesus replied, "A man was once on his way down from Jerusalem to Jericho when he fell among robbers, who after both stripping and beating him went away, leaving him half dead. Now a priest happened to be going down that way, and on seeing him passed by on the other side. In like manner a Levite also came to the place, and seeing him passed by on the other side.

"But a certain Samaritan, being on a journey, came where he lay, and seeing him was moved with pity. He went to him, and dressed his wounds with oil and wine and bound them up. Then placing him on his own mule he brought him to an inn, where he bestowed every care on him. The next day he took out two shillings and gave them to the innkeeper. 'Take care of him,' he said, 'and whatever further expense you are put to, I will repay it you at my next visit.'

"Which of those three seems to you to have acted like a fellow man to him who fell among

the robbers?" "The one who showed him pity," he replied. "Go," said Jesus, "and act in the same way."

49. CREATIVE POWER OF PRAYER

At one place where He was praying, when He rose from His knees one of His disciples said to Him, "Master, teach us to pray, just as John taught his disciples." So He said to them, "When you pray, say, 'Father, may Thy name be kept holy; let Thy Kingdom come; give us day after day our bread for the day; and forgive us our sins, for we ourselves also forgive every one who fails in his duty to us; and bring us not into temptation.' "

And He said to them, "Which of you shall have a friend and shall go to him in the middle of the night and say, 'Friend, lend me three loaves of bread; for a friend of mine has just come to my house from a distance, and I have nothing for him to eat'? And he from indoors shall answer, 'Do not pester me. The door is now barred, and I am here in bed with my children. I cannot get up and give you bread.'

"I tell you that even if he will not rise and give him the loaves because he is his friend, at any rate because of his persistency he will rouse himself and give him as many as he requires.

So I say to you, 'Ask, and what you ask for shall be given to you; seek, and you shall find; knock, and the door shall be opened to you.' For every one who asks, receives; and he who seeks, finds; and to him who knocks, the door shall be opened.

"And what father is there among you, who, if his son asks for a slice of bread, will offer him a stone? or if he asks for a fish, will instead of a fish offer him a snake? or if he asks for an egg, will offer him a scorpion? If you then, with all your human frailty, know how to give your children gifts that are good for them, how much more certainly will your Father who is in Heaven give the Holy Spirit to those who ask Him?"

50. LAW AND LOVE

One day—it was a Sabbath—He was taking a meal at the house of one of the Rulers of the Pharisee party, while they were closely watching Him. In front of Him was a man suffering from dropsy. This led Jesus to ask the lawyers and Pharisees, "Is it allowable to cure people on the Sabbath?" They gave him no answer.

Then he turned to them and said, "Which of you shall have a child or an ox fall into a well

on the Sabbath day, and will not immediately lift him out?" To this they could make no reply.

51. UNREQUITED HOSPITALITY

Then, when He noticed that the invited guests chose the best seats, He used this as an illustration and said to them, "When any one invites you to a wedding banquet, do not take the best seat, lest perhaps some more honoured guest than you may have been asked, and the man who invited you both will come and will say to you, 'Make room for this guest,' and then you, ashamed, will move to the lowest place.

"On the contrary, when you are invited, go and take the lowest place, that when your host comes round he may say to you, 'My friend, come up higher.' This will be doing you honour in the presence of all the other guests. For whoever uplifts himself will be humbled, and he who humbles himself will be uplifted."

Also to His host, who had invited Him, He said, "When you give a breakfast or a dinner, do not invite your friends or brothers or relatives or rich neighbours, lest perhaps they should invite you in return and a requital be made you. But when you entertain, invite the poor, the crippled, the lame, and the blind; and you will be blessed, because they have no means of re-

quiting you, but there will be requital for you at the Resurrection of the righteous."

"A man once gave a great dinner," said Jesus, "to which he invited a large number of guests. At dinner-time he sent his servant to announce to those who had been invited, 'Come, for things are now ready.' But they all without exception began to excuse themselves. The first told him, 'I have purchased a piece of land, and must of necessity go and look at it. Pray hold me excused.' A second pleaded, 'I have bought five yoke of oxen, and am on my way to try them. Pray hold me excused.' Another said, 'I am just married. It is impossible for me to come.'"

"So the servant came and brought these answers to his master, and they stirred his anger. 'Go out quickly,' he said, 'into the streets of the city—the wide ones and the narrow. You will see poor men, and crippled, blind, lame; fetch them all in here.' Soon the servant reported the result saying, 'Sir, what you ordered is done, and there is room still.' 'Go out,' replied the master, 'to the high roads and hedge-rows, and compel the people to come in, so that my house may be filled. For I tell you that not one of those who were invited shall taste my dinner.'"

52. LOYALTY WITHOUT RESERVATIONS

On His journey vast crowds attended Him, towards whom He turned and said, "If any one is coming to me who does not hate his father and mother, wife and children, brothers and sisters, yes and his own life also, he cannot be a disciple of mine. No one who does not carry his own cross and come after me can be a disciple of mine."

"Which of you, desiring to build a tower, does not sit down first and calculate the cost, asking if he has the means to finish it?—lest perhaps, when he has laid the foundation and is unable to finish, all who see it shall begin to jeer at him, saying, 'This man began to build, but could not finish.'

"Or what king, marching to encounter another king in war, does not first sit down and deliberate whether he is able with ten thousand men to meet the one who is advancing against him with twenty thousand? If not, while the other is still a long way off, he sends messengers and sues for peace. Just so no one of you who does not detach himself from all that belongs to him can be a disciple of mine."

53. WHEN A MAN IS LOST

Now the tax-gatherers and the notorious sinners were everywhere in the habit of coming close to Him to listen to Him; and this led the Pharisees and the Scribes indignantly to complain, saying, "He gives a welcome to notorious sinners, and joins them at their meals!"

So in figurative language He asked them, "Which of you men, if he has a hundred sheep and has lost one of them, does not leave the ninety-nine in their pasture and go in search of the lost one till he finds it? And when he has found it, he lifts it on his shoulder, glad at heart. Then coming home he calls his friends and neighbours together, and says, 'Congratulate me, for I have found my sheep—the one I had lost.' I tell you that in the same way there is rejoicing in Heaven over one repentant sinner—more rejoicing than over ninety-nine blameless persons who have no need of repentance.

"Or what woman who has ten silver coins, if she loses one of them, does not light a lamp and sweep the house and search carefully till she finds it? And when she has found it, she calls together her friends and neighbours, and says, 'Congratulate me, for I have found the coin which I had lost.' I tell you that in the same

way there is rejoicing in the presence of the angels of God over one repentant sinner."

54. A POPULAR SHORT STORY

He went on to say, "There was a man who had two sons. The younger of them said to his father, 'Father, give me the share of the property that comes to me.' So he divided his wealth between them.

"No long time afterwards the younger son got all together and travelled to a distant country, where he wasted his money in debauchery and excess. At last, when he had spent everything, there came a terrible famine throughout that country, and he began to feel the pinch of want. So he went and hired himself to one of the inhabitants of that country, who sent him on to his farm to tend swine; and he longed to make a hearty meal of the pods the swine were eating, but no one gave him any.

"But on coming to himself he said, 'How many of my father's hired men have more bread than they want, while I here am dying of hunger. I will rise and go to my father, and will say to him, 'Father, I have sinned against Heaven and before you: I no longer deserve to be called a son of yours: treat me as one of your

hired men.' So he rose and came to his father.

"But while he was still a long way off, his father saw him and pitied him, and ran and threw his arms round his neck and kissed him tenderly. 'Father,' cried the son, 'I have sinned against Heaven and before you: no longer do I deserve to be called a son of yours.' But the father said to his servants, 'Fetch a good coat quickly—the best one—and put it on him; and bring a ring for his finger and shoes for his feet. Fetch the fat calf and kill it, and let us feast and enjoy ourselves; for my son here was dead and has come to life again: he was lost and has been found.' And they began to be merry.

"Now his elder son was out on the farm; and when he returned and came near home, he heard music and dancing. Then he called one of the lads to him and asked what all this meant. 'Your brother has come,' he replied; 'and your father has had the fat calf killed, because he has got him home safe and sound.' Then he was angry and would not go in. But his father came out and entreated him.

"'All these years,' replied the son, 'I have been slaving for you, and I have never at any time disobeyed any of your orders, and yet you have never given me so much as a kid, for me to enjoy myself with my friends; but now that *this*

son of yours is come who has eaten up your property among his bad women, you have killed the fat calf for him.'

"'You, my dear son,' said the father, 'are always with me, and all that is mine is also yours. We are bound to make merry and rejoice, for *this brother of yours* was dead and has come back to life, he was lost and has been found.' "

55. RIGHT USE OF WEALTH

He said also to His disciples: "There was a rich man who had a steward, about whom a report was brought to him, that he was wasting his property. He called him and said, 'What is this I hear about you? Render an account of your stewardship, for I cannot let you hold it any longer.'

"Then the steward said within himself, 'What am I to do? For my master is taking away the stewardship from me. I am not strong enough for field labour; to beg, I should be ashamed. I see what to do, in order that when I am discharged from the stewardship they may give me a home in their own houses.'

"So he called all his master's debtors, one by one, and asked the first, 'How much are you in debt to my master?' 'A hundred firkins of oil,' he replied. 'Here is your account,' said the

steward; 'sit down quickly and change it into fifty firkins.' To a second he said, 'And how much do you owe?' 'A hundred quarters of wheat,' was the answer. 'Here is your account,' said he: 'change it into eighty quarters.' And the master praised the dishonest steward for his shrewdness; for, in relation to their own contemporaries, the men of this age are shrewder than the sons of Light.

"But I charge you, so to use the wealth which is ever tempting to dishonesty as to win friends who, when it fails, shall welcome you to the tents that never perish. The man who is honest in a very small matter is honest in a great one also; and he who is dishonest in a very small matter is dishonest in a great one also. If, therefore, you have not proved yourselves faithful in dealing with the wealth that is tainted with fraud, who will entrust to you the true good? And if you have not been faithful in dealing with that which is not your own, who will give you that which is your own?

"No servant can be in bondage to two masters. For either he will hate one and love the other, or else he will cling fast to one and scorn the other. You cannot be bondservants both of God and of gold." To all this the Pharisees listened, bitterly jeering at Him; for they were lovers of

money. "You are they," He said to them, "who boast of their own goodness before men, but God sees your hearts; for that which holds a proud position among men is detestable in God's sight."

56. A REVERSAL OF VALUES

"There was once a rich man who habitually arrayed himself in purple and fine linen, and enjoyed a splendid banquet every day, while at his outer door there lay a beggar, Lazarus by name, covered with sores and longing to make a full meal off the scraps flung on the floor from the rich man's table. Nay, the dogs, too, used to come and lick his sores.

"But in course of time the beggar died; and he was carried by the angels into Abraham's bosom. The rich man also died, and had a funeral. And in Hades, being in torment, he looked and saw Abraham in the far distance, and Lazarus resting in his arms. So he cried aloud, and said, 'Father Abraham, take pity on me and send Lazarus to dip the tip of his finger in water and cool my tongue, for I am in agony in this flame.'

'Remember, my child,' said Abraham, 'that you had all your good things during your lifetime, and that Lazarus in like manner had his bad things. But, now and here, he is receiving

consolation and you are in agony. And, besides all this, a vast chasm is immovably fixed between us and you, put there in order that those who desire to cross from this side to you may not be able, nor any be able to cross over from your side to us.'

" 'I entreat you then, father,' said he, 'to send him to my father's house. For I have five brothers. Let him earnestly warn them, lest they also come to this place of torment.' 'They have Moses and the Prophets,' replied Abraham; 'let them hear them.' 'No, father Abraham,' he pleaded; 'but if some one goes to them from the dead, they will repent.' 'If they are deaf to Moses and the Prophets,' replied Abraham, 'they would not be led to believe even if some one should rise from the dead.' "

57. DUTIES INSTEAD OF RIGHTS

Jesus said to His disciples, "It is inevitable that causes of stumbling should come; but alas for him through whom they come! It would be well for him if, with a millstone round his neck, he were lying at the bottom of the sea, rather than that he should cause even one of these little ones to fall. Be on your guard.

"If your brother acts wrongly, reprove him; and if he is sorry, forgive him; and if seven

times a day he acts wrongly towards you and says, 'I am sorry,' you must forgive him."

"But which of you who has a servant ploughing, or tending sheep, will say to him when he comes in from the farm: 'Come at once and take your place at table,' and will not rather say to him, 'Get my dinner ready, make yourself tidy, and wait upon me till I have finished my dinner, and then you shall have yours?' Does he thank the servant for obeying his orders? So you also, when you have obeyed all the orders given you, must say, 'There is no merit in our service: what we have done is only what we were in duty bound to do.'"

Being asked by the Pharisees when the Kingdom of God was coming, He answered: "The Kingdom of God does not so come that you can stealthily watch for it. And as it was in the time of Noah, so will it also be in the time of the Son of Man. Men were eating and drinking, taking wives and giving wives, up to the very day on which Noah entered the Ark, and the Deluge came and destroyed them all. The same was true in the time of Lot: they were eating and drinking, buying and selling, planting and building; but on the day that Lot left Sodom, God rained fire and brimstone from the sky and destroyed them all.

"Exactly so will it be on the day that the veil is lifted from the Son of Man. On that day, if a man is on the roof and his property indoors, let him not go down to fetch it; and, in the same way, he who is in the field, let him not turn back. Remember Lot's wife. Any man who makes it his object to keep his own life safe, will lose it; but whoever loses his life will preserve it. On that night, I tell you, there will be two men in one bed: one will be taken away and the other left behind. There will be two women turning the mill together: one will be taken away and the other left behind."

58. OPTIMISM

He also taught them by a parable that they must always pray and never lose heart. "In a certain town," He said, "there was a judge who had no fear of God and no respect for man. And in the same town was a widow who repeatedly came and entreated him, saying, 'Give me justice and stop my oppressor.' For a time he would not, but afterwards he said to himself, 'Though I have neither reverence for God nor respect for man, yet because she annoys me I will give her justice, to prevent her from constantly coming to pester me.'"

And the Lord said, "Hear those words of

the unjust judge. And will not God avenge the wrongs of His own People who cry aloud to Him day and night, although He seems slow in taking action on their behalf? Yes, He will soon avenge their wrongs. Yet, when the Son of Man comes, will He find faith on earth?"

59. KNOW THYSELF

And to some who relied on themselves as being righteous men, and looked down upon all others, He addressed this parable: "Two men went up to the Temple to pray," he said; "one being a Pharisee and the other a tax-gatherer. The Pharisee, standing erect, prayed as follows by himself: 'O God, I thank Thee that I am not like other people—I am not a thief nor a cheat nor an adulterer, nor do I even resemble this tax-gatherer. I fast twice a week. I pay the tithe on all my gains.'

"But the tax-gatherer, standing far back, would not so much as lift his eyes to Heaven, but kept beating his breast and saying, 'O God, be reconciled to me, sinner that I am.' I tell you that this man went home more thoroughly absolved from guilt than the other; for every one who uplifts himself will be humbled, but he who humbles himself will be uplifted."

60. CUMBERED WITH CARE

As they pursued their journey He came to a certain village, where a woman named Martha welcomed Him to her house. She had a sister called Mary, who seated herself at the Lord's feet and listened to His teaching. Martha meanwhile was busy and distracted in waiting at table, and she came and said, "Master, do you not care that my sister is leaving me to do all the waiting? Tell her to assist me."

"Martha, Martha," replied Jesus, "you are anxious and worried about a multitude of things; and yet only one thing is really necessary. Mary has chosen the good portion and she shall not be deprived of it."

61. MARRIAGE AND DIVORCE

When Jesus had finished these discourses, He removed from Galilee and came into that part of Judæa which lay beyond the Jordan. And a vast multitude followed Him.

Then came some of the Pharisees to Him to put Him to the proof by the question, "Has a man a right to divorce his wife whenever he chooses?" "Have you not read," He replied, "that He who made them 'made them' from the beginning 'male and female, and said, for this reason a man shall leave his father and mother

and be united to his wife, and the two shall be one'? Thus they are no longer two, but 'one'! What therefore God has joined together, let not man separate."

"Why, then," said they, "did Moses command the husband to give her 'a written notice of divorce,' and so put her away?" "Moses," He replied, "in consideration of the hardness of your nature permitted you to put away your wives, but it has not been so from the beginning. And I tell you that whoever divorces his wife for any reason except her unfaithfulness, and marries another woman, commits adultery."

"If this is the case with a man in relation to his wife," said the disciples to Him, "it is better not to marry." "It is not every man," He replied, "who can receive this teaching, but only those on whom the grace has been bestowed. There are men who from their birth have been disabled from marriage, others who have been so disabled by men, and others who have disabled themselves for the sake of the Kingdom of the Heavens. He who is able to receive this, let him receive it."

62. THE MODEL CITIZEN

Then young children were brought to Him for Him to put His hands on them and pray;

but the disciples interfered. Jesus, however, said, "Let the little children come to me, and do not hinder them; for it is to those who are child-like that the Kingdom of the Heavens belongs." So He laid His hands upon them and went away.

63. HANDICAP OF MONEY

"Teacher," said one man, coming up to Him, "what that is good shall I do in order to win the Life of the Ages?" "Why do you ask me," He replied, "about what is good? There is only One who is truly good. But if you desire to enter into Life, keep the Commandments."

"Which Commandments?" he asked. Jesus answered, "'Thou shalt not kill'; 'Thou shalt not commit adultery'; 'Thou shalt not steal'; 'Thou shalt not lie in giving evidence'; 'Honour thy father and thy mother'; and 'Thou shalt love thy fellow man as much as thyself.'"

"All of these," said the young man, "I have carefully kept. What do I still lack?" "If you desire to be perfect," replied Jesus, "go and sell all that you have, and give to the poor, and you shall have wealth in Heaven; and come, follow me."

On hearing those words the young man went away much cast down; for he had much prop-

erty. So Jesus said to His disciples, "I solemnly tell you that it is with difficulty that a rich man will enter the Kingdom of the Heavens. Yes, I tell you, it is easier for a camel to go through the eye of a needle than for a rich man to enter the Kingdom of God." These words utterly amazed the disciples, and they asked, "Who then can be saved?" Jesus looked at them and said, "With men this is impossible, but with God everything is possible."

64. THE WAGE QUESTION

"For the Kingdom of the Heavens is like an employer who went out early in the morning to hire men to work in his vineyard, and having made an agreement with them for a shilling a day, sent them into his vineyard. About nine o'clock he went out and saw others loitering in the market-place. To these also he said, 'You also, go into the vineyard, and whatever is right I will give you.' So they went. Again about twelve, and about three o'clock, he went out and did the same. And going out about five o'clock he found others loitering, and he asked them, 'Why have you been standing here all day long, doing nothing?' 'Because no one has hired us,' they replied. 'You also, go into the vineyard,' he said.

"When evening came, the master said to his steward, 'Call the men and pay them their wages. Begin with the last set and finish with the first.' When those came who had begun at five o'clock, they received a shilling apiece; and when the first came, they expected to get more, but they also each got the shilling. So when they had received it, they grumbled against the employer, saying, 'These who came last have done only one hour's work, and you have put them on a level with us who have worked the whole day and have borne the scorching heat.'

" 'My friend,' he answered to one of them, 'I am doing you no injustice. Did you not agree with me for a shilling? Take your money and go. I choose to give this last comer just as much as I give you. Have I not a right to do what I choose with my own property? Or are you envious because I am generous?' So the last shall be first, and the first last."

65. MASTERY OF MONEY

So He entered Jericho and was passing through the town. There was a man there called Zacchæus, who was the local surveyor of taxes, and was wealthy. He was anxious to see what sort of man Jesus was; but he could not because of the crowd, for he was short in stature.

Sō he ran on in front and climbed up a mulberry tree to see Him; for He was about to pass that way.

As soon as Jesus came to the place, He looked up and said to him, "Zacchæus, come down quickly, for I must stay at your house to-day." So he came down in haste, and welcomed Him joyfully. When they all saw this, they began to complain with indignation. "He has gone in to be the guest of a notorious sinner!" they said.

Zacchæus, however, stood up, and addressing the Lord said, "Here and now, Master, I give half my property to the poor, and if I have unjustly exacted money from any man, I pledge myself to repay to him four times the amount." Turning towards him, Jesus replied, "To-day salvation has come to this house, seeing that he too is a son of Abraham. For the Son of Man has come to seek and to save that which was lost."

66. INVESTMENTS

As they were listening to His words, He went on to teach them by a parable, because He was near to Jerusalem and they supposed that the Kingdom of God was going to appear immediately.

So He said to them, "A man of noble family

travelled to a distant country to obtain the rank of king, and to return. And he called ten of his servants and gave each of them a pound, instructing them to trade with the money during his absence. Now his countrymen hated him, and sent a deputation after him to say, 'We are not willing that he should become our king.'

"And upon his return, after he had obtained the sovereignty, he ordered those servants to whom he had given the money to be summoned before him, that he might learn their success in trading. So the first came and said, 'Sir, your pound has produced ten pounds more.' 'Well done, good servant,' he replied; 'because you have been faithful in a very small matter, be in authority over ten towns.' The second came, and said, 'Your pound, Sir, has produced five pounds.' So he said to this one also, 'And you, be the governor of five towns.' The next came. 'Sir,' he said, 'here is your pound, which I have kept wrapt up in a cloth. For I was afraid of you, because you are a severe man: you take up what you did not lay down, and you reap what you did not sow.'

"'By your own words,' he replied, 'I will judge you, you bad servant. You knew me to be a severe man, taking up what I did not lay down, and reaping what I did not sow: why then did

you not put my money into a bank, that when I came I might have received it back with interest?' And he said to those who stood by, 'Take the pound from him and give it to him who has the ten pounds.' They said to him, 'Sir, he already has ten pounds.' 'I tell you that to every one who has anything, more shall be given; and from him who has not anything, even what he has shall be taken away. But as for those enemies of mine who were unwilling that I should become their king, bring them here, and cut them to pieces in my presence.' " After thus speaking, He journeyed onward, proceeding up to Jerusalem.

67. POPULARITY

When they were come near Jerusalem and had arrived at Bethphagé and the Mount of Olives, Jesus sent two of the disciples on in front, saying to them, "Go to the village you see facing you, and as you enter it you will find a she-ass tied up and a foal with her. Untie her and bring them to me. And if any one says anything to you, say, 'The Master needs them,' and he will at once send them."

So the disciples went and did as Jesus had instructed them; they brought the she-ass and the foal, and threw their outer garments on

them. So He sat on them; and most of the crowd kept spreading their garments along the road, while others cut branches from the trees and carpeted the road with them. When He thus entered Jerusalem, the whole city was thrown into commotion, every one inquiring "Who is this?"

68. WINNING BY YIELDING

The result was that the Pharisees said among themselves, "Observe how idle all your efforts are! The world is gone after Him!" Now some of those who used to come up to worship at the Festival were Greeks. They came to Philip, of Bethsaida in Galilee, with the request, "Sir, we wish to see Jesus." Philip came and told Andrew: Andrew and Philip told Jesus.

His answer was, "In most solemn truth I tell you that unless the grain of wheat falls into the ground and dies, it remains what it was—a single grain; but that if it dies, it yields a rich harvest." So He left them and went out of the city to Bethany and passed the night there.

69. "PRACTICAL" MEN IN THE CHURCH

The next day, after they had left Bethany, they reached Jerusalem, and entering the Temple He began to drive out the buyers and sellers,

and upset the money-changers' tables and the stools of the pigeon-dealers, and would not allow any one to carry anything through the Temple. And He remonstrated with them. "Is it not written," He said, "'My house shall be called the house of prayer for all the nations'? But you have made it what it now is—A Robbers' Cave."

This the High Priests and Scribes heard, and they began to devise means to destroy Him. For they were afraid of Him, because of the deep impression produced on all the people by His teaching. When evening came on, Jesus and His disciples used to leave the city.

70. THE PROFESSIONALLY GOOD

They came again to Jerusalem; and as He was walking in the Temple, the High Priests, Scribes and Elders came to Him and asked, "By what authority are you doing these things? and who gave you this authority?" "And I also have a question to ask you," replied Jesus, "and if you answer me, I in turn will tell you by what authority I do these things. John's Baptism, whence was it?—had it a heavenly or a human origin?"

So they debated the matter among themselves. "If we say 'a heavenly origin,'" they argued,

"He will say, 'Why then did you not believe him?' and if we say 'a human origin' we have the people to fear, for they all hold John to have been a Prophet." So they answered Jesus, "We do not know." "Nor do I tell you," He replied, "by what authority I do these things."

"But give me your judgment. There was a man who had two sons. He came to the elder of them, and said, 'My son, go and work in the vineyard to-day.' 'I will not,' he replied. But afterwards he was sorry, and went. He came to the second and spoke in the same manner. His answer was, 'I will go, Sir.' But he did not go. Which of the two did as his father desired?" "The first," they said.

"I solemnly tell you," replied Jesus, "that the tax-gatherers and the notorious sinners are entering the Kingdom of God in front of you. For John came to you observing all sorts of ritual, and you put no faith in him; the tax-gatherers and the notorious sinners did put faith in him, and you, though you saw this example set you, were not even afterwards sorry so as to believe him."

71. MONEY AND CRIME

"Listen to another parable. There was once a man," He said, "who planted a vineyard,

fenced it round, dug a pit for the wine-tank, and built a strong lodge. Then he let the place to vine-dressers and went abroad. At vintage-time he sent one of his servants to receive from the vine-dressers a share of the grapes. But they seized him, beat him cruelly and sent him away empty-handed. Again he sent to them another servant: and as for him, they wounded him in the head and treated him shamefully. Yet a third he sent, and him they killed. And he sent many besides, and them also they ill-treated, beating some and killing others.

“He had still one left whom he could send, a dearly-loved son: him last of all he sent, saying, ‘They will treat my son with respect.’ But those men—the vine-dressers—said to one another, ‘Here is the heir: come, let us kill him, and then the property will one day be ours.’ So they took him and killed him, and flung his body outside the vineyard. What, therefore, will the owner of the vineyard do?” “He will come and put the vine-dressers to death,” they said; “and will give the vineyard to others.”

After listening to His parables the High Priests and the Pharisees perceived that He was speaking about them; but though they were eager to lay hands upon Him, they were afraid

of the people, for by them He was regarded as a Prophet.

72. A COMMUNITY DINNER-PARTY

Again Jesus spoke to them in figurative language. "The Kingdom of the Heavens," He said, "may be compared to a king who celebrated the marriage of his son, and sent his servants to call the invited guests to the wedding, but they were unwilling to come. Again he sent other servants with a message to those who were invited. 'My breakfast is now ready,' he said, 'my bullocks and fat cattle are killed, and every preparation is made: come to the wedding.'

"They, however, gave no heed, but went, one to his home in the country, another to his business; and the rest seized the king's servants, maltreated them, and murdered them. So the king's anger was stirred, and he sent his troops and destroyed those murderers and burnt their city. Then he said to his servants, 'The wedding banquet is ready, but those who were invited were unworthy of it. Go out, therefore, to the cross-roads, and everybody you meet invite to the wedding.' So they went out into the roads and gathered together all they could find, both bad and good, and the banqueting-hall was filled with guests.

"Now the king came in to see the guests; and among them he discovered one who was not wearing a wedding robe. 'My friend,' he said, 'how is it that you came in here without a wedding robe?' The man stood speechless. Then the king said to the servants, 'Bind him hand and foot and fling him into the darkness outside: there will be the weeping aloud and the gnashing of teeth.' For there are many called, but few chosen."

73. POLL-TAX AND PATRIOTISM

Then the Pharisees went and consulted together how they might entrap Him in His conversation. So they sent to Him their disciples together with the Herodians; who said, "Teacher, we know that you are truthful and that you faithfully teach God's truth; and that no fear of man misleads you, for you are not biased by men's wealth or rank. Give us your judgment therefore: is it allowable for us to pay a poll-tax to Cæsar, or not?"

Perceiving their wickedness, Jesus replied, "Why are you hypocrites trying to ensnare me? Show me the tribute coin." And they brought Him a shilling. "Whose likeness and inscription," He asked, "is this?" "Cæsar's," they re-

plied. "Pay, therefore," He rejoined, "what is Cæsar's to Cæsar; and what is God's to God." They heard this and were astonished; then left Him, and went their way.

74. IS MARRIAGE PERMANENT

On the same day a party of Sadducees came to Him, contending that there is no resurrection. And they put this case to Him. "Teacher," they said, "Moses enjoined, 'If a man die childless, his brother shall marry his widow, and raise up a family for him.' Now we had among us seven brothers. The eldest of them married, but died childless, leaving his wife to his brother. So also did the second and the third, down to the seventh, till the woman also died, after surviving them all. At the Resurrection, therefore, whose wife of the seven will she be? for they all married her."

The reply of Jesus was, "You are in error, through ignorance of the Scriptures and of the power of God. For in the Resurrection, men neither marry nor are women given in marriage, but they are like angels in Heaven. But as to the Resurrection of the dead, have you never read what God says to you, 'I am the God of Abraham, the God of Isaac, and the God

of Jacob'? He is not the God of dead, but of living men." All the crowd heard this, and were filled with amazement at His teaching.

75. POLITICS AND RELIGION

Then one of the Scribes, who had heard them disputing and well knew that Jesus had given them an answer to the point, and a forcible one, came forward and asked Him, "Which is the chief of all the Commandments?"

"The chief Commandment," replied Jesus, "is this: 'Hear, O Israel! The Lord our God is one Lord; and thou shalt love the Lord thy God with thy whole heart, thy whole soul, thy whole mind and thy whole strength.' The second is this: 'Thou shalt love thy fellow man as thou lovest thyself.' Other Commandment greater than these there is none. The whole of the Law and the Prophets is summed up in these two Commandments."

So the Scribe said to Him, "Rightly in very truth, Rabbi, have you said that He stands alone, and there is none but He; and to love Him with all one's heart, with all one's understanding, and with all one's strength, and to love one's fellow man no less than oneself, is far better than all our whole burnt-offerings and sacrifices."

76. POLEMIC AGAINST HYPOCRISY

Then Jesus addressed the crowds and His disciples. "The Scribes," He said, "and the Pharisees sit in the chair of Moses. Therefore do and observe everything that they command you; but do not imitate their lives, for though they tell others what to do, they do not do it themselves. Heavy and cumbrous burdens they bind together and load men's shoulders with them, while as for themselves, not with one finger do they choose to lift them.

"And everything they do they do with a view to being observed by men; for they widen their phylacteries and make the tassels large, and love the best seats at a dinner party or in the synagogues, and like to be bowed to in places of public resort, and to be addressed by men as 'Rabbi.' As for you, do not accept the title of 'Rabbi,' for one alone is your Teacher, and you are all brothers. And call no one on earth your Father, for One alone is your Father—the Heavenly Father. And do not accept the name of 'leader,' for your Leader is one alone—the Christ. He who is the greatest among you himself shall be abased, while one who abases himself shall be exalted.

"But alas for you, Scribes and Pharisees,

hypocrites, for you lock the door of the Kingdom of the Heavens against men; you yourselves do not enter, nor do you allow those to enter who are seeking to do so. Alas for you, Scribes and Pharisees, hypocrites, for you devour widows' houses, even while for a pretense you make long prayers; therefore you will receive a far severer sentence. Alas for you, Scribes and Pharisees, hypocrites, for you scour sea and land in order to win one convert—and when he is gained, you make him twice as much a son of Gehenna as yourselves.

“Alas for you, you blind guides, who say, ‘Whoever swears by the Sanctuary it is nothing; but whoever swears by the gold of the Sanctuary is bound by the oath.’ Blind fools! Why, which is greater?—the gold, or the Sanctuary which has made the gold holy? And you say, ‘Whoever swears by the altar, it is nothing; but whoever swears by the offering lying on it is bound by the oath.’ You are blind! Why, which is greater?—the offering, or the altar which makes the offering holy? He who swears by the altar swears both by it and by everything on it; he who swears by the Sanctuary swears by it and by Him who dwells in it; and he who swears by Heaven swears both by the throne of God and by Him who sits upon it.

"Alas for you, Scribes and Pharisees, hypocrites, for you pay the tithe on mint, dill and cumin, while you have neglected the weightier requirements of the Law—just judgment, mercy, and faithful dealing. These things you ought to have done, and yet you ought not to have left the others undone. You blind guides, straining out the gnat while you gulp down the camel!

"Alas for you, Scribes and Pharisees, hypocrites, for you wash clean the outside of the cup or dish, while within they are full of greed and self-indulgence. Blind Pharisee, first wash clean the inside of the cup or dish, and then the outside will be clean also. Alas for you, Scribes and Pharisees, hypocrites, for you are just like whitewashed sepulchres, the outside of which pleases the eye, though inside they are full of dead men's bones and of all that is unclean. The same is true of you: outwardly you seem to the human eye to be good and honest men, but, within, you are full of insincerity and disregard of God's Law.

"Alas for you, Scribes and Pharisees, hypocrites, for you repair the sepulchres of the Prophets and keep in order the tombs of the righteous, and your boast is, 'If we had lived in the time of our forefathers, we should not have been implicated with them in the murder of the

Prophets.' So that you bear witness against yourselves that you are descendants of those who murdered the Prophets. Fill up the measure of your forefathers' guilt. O serpents, O vipers' brood, how are you to escape condemnation to Gehenna?"

77. CONTRIBUTIONS FROM THE POOR

Having taken a seat opposite the Treasury, He observed how the people were dropping money into the Treasury, and that many of the wealthy threw in large sums. But there came one poor widow and dropped in two farthings, equal in value to a halfpenny.

So He called His disciples to Him and said, "In solemn truth I tell you that this widow, poor as she is, has thrown in more than all the other contributors to the Treasury; for they have all contributed out of what they could well spare, but she out of her need has thrown in all she possessed—all she had to live on."

78. THE COURAGE TO LIVE

Jesus had left the Temple and was going on His way, when His disciples came and called His attention to the Temple buildings. "You see all these?" He replied; "in solemn truth I

tell you that there will not be left here one stone upon another that will not be pulled down.

"Then let those who are in Judæa escape to the hills; let him who is on the roof not go down to fetch what is in his house; nor let him who is outside the city stay to pick up his outer garment. And alas for the women who at that time are with child or have infants! But pray that your flight may not be in winter, nor on the Sabbath; for it will be a time of great suffering, such as never has been from the beginning of the world till now, and assuredly never will be again.

"But immediately after those times of distress the sun will be darkened, the moon will not shed her light, the stars will fall from the firmament, and the forces which control the heavens will be disordered and disturbed. Now learn from the fig-tree the lesson it teaches. As soon as its branches have now become soft and it is bursting into leaf, you all know that summer is near. So you also, when you see all these signs, may be sure that He is near—at your very door.

"But as to that day and the exact time no one knows—not even the angels of Heaven, nor the Son, but the Father alone. For as it was in the time of Noah, so it will be at the Coming of the Son of Man. At that time, before the Deluge, men were busy eating and drinking,

taking wives or giving them, up to the very day when Noah entered the Ark, nor did they realize any danger till the Deluge came and swept them all away.

"Then will two men be in the open country: one will be taken away, and one left behind. Two women will be grinding at the mill: one will be taken away, and one left behind. Be on the alert therefore, for you do not know the day on which your Lord is coming. But of this be assured, that if the master of the house had known the hour at which the robber was coming, he would have kept awake, and not have allowed his house to be broken into. Therefore you also must be ready."

79. MORAL EMERGENCIES

"Who therefore is the loyal and intelligent servant to whom his master has entrusted the control of his household to give them their rations at the appointed time? Blessed is that servant whom his master when he comes shall find so doing. In solemn truth I tell you that he will give him the management of all his wealth.

"But if the man, being a bad servant, should say in his heart, 'My master is a long time in coming,' and should begin to beat his fellow-

servants, while he eats and drinks with drunkards; the master of that servant will arrive on a day when he is not expecting him and at an hour of which he has not been informed; he will treat him with the utmost severity and assign him a place among the hypocrites: there will be the weeping and the gnashing of teeth."

80. CHARACTER NOT TRANSFERABLE

"Then will the Kingdom of the Heavens be found to be like ten bridesmaids who took their torches and went out to meet the bridegroom. Five of them were foolish and five were wise. For the foolish, when they took their torches, did not provide themselves with oil; but the wise, besides their torches, took oil in their flasks.

"The bridegroom was a long time in coming, so that meanwhile they all became drowsy and fell asleep. But at midnight there is a loud cry, 'The bridegroom! Go out and meet him!' Then all those bridesmaids roused themselves and trimmed their torches. 'Give us some of your oil,' said the foolish ones to the wise, 'for our torches are going out.' 'But perhaps,' replied the wise, 'there will not be enough for all of us. Go to the shops rather, and buy some for yourselves.' So they went to buy.

"But meanwhile the bridegroom came; those

bridesmaids who were ready went in with him to the wedding banquet; and the door was shut. Afterwards the other bridesmaids came and cried, 'Sir, Sir, open the door to us.' 'In solemn truth I tell you,' he replied, 'I do not know you.' Keep awake therefore."

81. EQUALITY OF OPPORTUNITY

"Why, *the Kingdom of the Heavens* is like a man who, when going on his travels, called his bondservants and entrusted his property to their care. To one he gave five talents, to another two, to another one—to each according to his individual capacity; and then started from home.

"Without delay the one who had received the five talents went and employed them in business, and gained five more. In the same way he who had the two gained two more. But the man who had received the one went and dug a hole and buried his master's money.

"After a long lapse of time the master of those servants returned, and had a reckoning with them. The one who had received five talents came and brought five more, and said, 'Sir, it was five talents that you entrusted to me: see, I have gained five more.' 'You have done well, good and trustworthy servant,' replied his master; 'you have been trustworthy in the manage-

ment of a little, I will put you in charge of much: share your master's joy.' The second, who had received the two talents, came and said, 'Sir, it was two talents you entrusted to me: see, I have gained two more.' 'Good and trustworthy servant, you have done well,' his master replied; 'you have been trustworthy in the management of a little, I will put you in charge of much: share your master's joy.'

"But, next, the man who had the one talent in his keeping came and said, 'Sir, I knew you to be a severe man, reaping where you had not sown and garnering what you had not winnowed. So being afraid, I went and buried your talent in the ground: there you have what belongs to you.' 'You wicked and slothful servant,' replied his master, 'did you know that I reap where I have not sown, and garner what I have not winnowed? Your duty then was to deposit my money in some bank, and so when I came I should have got back my property with interest.'

" 'So take away the talent from him, and give it to the man who has the ten.' For to every one who has, more shall be given, and he shall have abundance; but from him who has nothing, even what he has shall be taken away. 'But as for this worthless servant, put him out into the darkness

outside: there will be the weeping and the gnashing of teeth.' ”

82. UNCONSCIOUS GOODNESS

“But take heed to yourselves, lest your souls be weighed down with self-indulgence and drunkenness or the anxieties of this life, and that day come upon you, suddenly, like a falling trap; for it will come on all the dwellers on the face of the whole earth. But beware of slumbering; and every moment pray that you may be fully strengthened to escape from all these coming evils, and to take your stand in the presence of the Son of Man.”

“When the Son of Man comes in his glory, and all the angels with Him, then will He sit upon His glorious throne, and all the nations will be gathered into His presence; and He will separate them from one another, just as a shepherd separates the sheep from the goats; and will make the sheep stand at His right hand, and the goats at His left.

“Then the King will say to those at His right, ‘Come, my Father’s blessed ones, receive your inheritance of the Kingdom which has been divinely intended for you ever since the creation of the world. For when I was hungry, you gave me food; when I was thirsty, you gave me drink;

when I was homeless, you gave me a welcome; when I was ill-clad, you clothed me; when I was sick, you visited me; when I was in prison, you came to see me.' 'When, Lord,' the righteous will reply, 'did we see Thee hungry, and feed Thee; or thirsty, and give Thee drink? When did we see Thee homeless, and give Thee a welcome? or ill-clad, and clothe Thee? When did we see Thee sick or in prison, and come to see Thee?' But the King will answer them, 'In solemn truth I tell you, that in so far as you rendered such services to one of the humblest of these my brethren, you rendered them to myself.'

"Then He will say to those at His left, 'Begone from me, with the curse resting upon you, into the Fire of the Ages, which has been prepared for the Devil and his angels. For when I was hungry, you gave me nothing to eat; when thirsty, you gave me nothing to drink; when homeless, you gave me no welcome; ill-clad, you clothed me not; sick or in prison, you visited me not.' Then will they also answer, 'Lord, when did we see Thee hungry or thirsty or homeless or ill-clad, or sick or in prison, and not come to serve Thee?' But he will reply, 'In solemn truth I tell you, that in so far as you withheld such services from one of the humblest of these, you withheld them from me.' And

these shall go away into the Punishment of the Ages, but the righteous into the Life of the Ages."

83. APPRECIATION

It was now two days before the Passover and the feast of Unleavened Bread, and the High Priests and Scribes were bent on finding how to seize Him by stratagem and put Him to death. But they said, "Not on the Festival-day, for fear there should be a riot among the people."

Now when He was at Bethany, in the house of Simon the Leper, while He was at table, there came a woman with a jar of pure, sweet-scented ointment very costly: she broke the jar and poured the ointment over His head. But there were some who said indignantly among themselves, "Why has the ointment been thus wasted? For that ointment might have been sold for fifteen pounds or more, and the money have been given to the poor." And they were exceedingly angry with her.

But Jesus said, "Leave her alone; why are you troubling her? She has done a most gracious act towards me. For you always have the poor among you, and whenever you choose you can do acts of kindness to them; but me you have not always. What she could she did: she

has perfumed my body in preparation for my burial."

84. SELLING ONESELF FOR MONEY

At that time one of the Twelve, the one called Judas Iscariot, went to the High Priests and said, "What are you willing to give me if I betray Him to you?" So they weighed out to him thirty shekels, and from that moment he was on the lookout for an opportunity to betray Him.

85. NEW STANDARD OF GREATNESS

On the first day of the Unleavened Bread the disciples came to Jesus with the question, "Where shall we make preparations for you to eat the Passover?" "Go into the city," He replied, "to a certain man, and tell him, 'The Teacher says, My time is close at hand. It is at your house that I shall keep the Passover with my disciples.'"

The disciples did as Jesus directed them, and got the Passover ready. When evening came, He was at table with the twelve disciples.

"There arose also a dispute among them, which of them should be regarded as greatest. But He said to them, "The kings of the Gentiles are their masters, and those who exercise authority over them are called Benefactors. With you

it is not so; but let the greatest among you be as the younger, and the leader be like him who serves. For which is the greater—he who sits at table, or he who waits on him? Is it not he who sits at table? But my position among you is that of one who waits on others.”

While supper was proceeding, Jesus rose from table, threw off His upper garments, and took a towel and tied it round Him. Then He poured water into a basin, and proceeded to wash the feet of the disciples and to wipe them with the towel which He had put round Him.

When He came to Simon Peter, Peter objected. “Master,” he said, “are you going to wash my feet?” “What I am doing,” answered Jesus, “for the present you do not know, but afterwards you shall know.” “Never, while the world lasts,” said Peter, “shall you wash my feet.” “If I do not wash you,” replied Jesus, “you have no share with me.” “Master,” said Peter, “wash not only my feet, but also my hands and my head.”

“Any one who has lately bathed,” said Jesus, “does not need to wash more than his feet, but is clean all over. And you, my disciples, are clean, and yet this is not true of all of you.” For He knew who was betraying Him, and that was why He said, “You are not all of you clean.”

So after He had washed their feet, put on His garments again, and returned to the table, He said to them, "Do you understand what I have done to you? You call me 'The Rabbi' and 'The Master,' and rightly so, for such I am. If I then, your Master and Rabbi, have washed your feet, it is also your duty to wash one another's feet. For I have set you an example in order that you may do what I have done to you. In most solemn truth I tell you, that a servant is not superior to his master, nor is a messenger superior to him who sent him. If you know all this, blessed are you if you act accordingly."

86. TEST OF FRIENDSHIP

After speaking thus Jesus was troubled in spirit, and said with deep earnestness, "In most solemn truth I tell you, that one of you will betray me." The disciples began looking at one another, at a loss to know to which of them He was referring.

There was at table one of His disciples—the one Jesus loved—reclining with his head on Jesus's bosom. Making a sign therefore to him, Simon Peter said, "Tell us to whom He is referring." So he, having his head on Jesus's bosom, leaned back and asked, "Master, who is it?" "It is the one," answered Jesus, "for whom

I shall dip this piece of bread and to whom I shall give it." Accordingly he dipped the piece of bread, and took it and gave it to Judas, the son of the Iscariot Simon.

So when he was gone out, Jesus said, "A new commandment I give you, to love one another; that as I have loved you, you also may love one another. It is by this that every one will know that you are my disciples—if you love one another."

Then said Jesus, "This night all of you will stumble and fail in your fidelity to me." "All may stumble and fail," said Peter, "but I never will. With you I am ready to go both to prison and to death." "I tell you, Peter," said Jesus, "that the cock will not crow today till you have three times denied that you know me." "Even if I must die with you," declared Peter, "I will never disown you." In like manner protested all the disciples.

87. GRIEF WEEPS ALONE

Then Jesus came with them to a place called Gethsemane. And He said to the disciples, "Sit down here, whilst I go yonder and there pray." And He took with Him Peter and the two sons of Zabdi. Then He began to be full of anguish and distress, and He said to them, "My soul is

crushed with anguish to the very point of death; wait here, and keep awake with me."

Going forward a short distance He fell on His face and prayed. "My Father," He said, "if it is possible, let this cup pass away from me; nevertheless, not as I will, but as Thou wilt."

Then He came to the disciples and found them asleep, and He said to Peter, "Alas, none of you could keep awake with me for even a single hour. Keep awake, and pray you may not enter into temptation: the spirit is right willing, but the body is frail."

Again a second time He went away and prayed, saying, "My Father, if it is impossible for this cup to pass without my drinking it, Thy will be done." He came and again found them asleep, for they were very tired. So He left them, and went away once more and prayed a third time, again using the same words. Then He came to the disciples and said, "Sleep on and rest."

88. BETRAYING A BENEFACTOR

After offering this prayer Jesus went out with His disciples to a place on the further side of the Ravine of the Cedars, where there was a garden which He entered—Himself and His disciples. Now Judas also, who at that very time was betraying Him, knew the place, for Jesus had

often resorted there with His disciples. So Judas, followed by the battalion and by a detachment of the Temple police sent by the High Priests and Pharisees, came there with torches and lamps and weapons.

Now the betrayer had agreed upon a sign with them, to direct them. He had said, "The one whom I kiss is the man: lay hold of Him." So he went straight to Jesus and said, "Peace to you, Rabbi!" and he kissed him eagerly. "Friend," said Jesus, "carry out your intention."

Jesus, therefore, knowing all that was about to befall Him, went out to meet them. "Who are you looking for?" He asked them. "For Jesus the Nazarene," was the answer. "I am he," He replied. Now Judas, who was betraying Him, was also standing with them. As soon then as He said to them, "I am he," they went backwards and fell to the ground. Again, therefore, He asked them, "Who are you looking for?" "For Jesus the Nazarene," they said. "I have told you," replied Jesus, "that I am he. If, therefore, you are looking for me, let these my disciples go their way."

89. MORAL COWARDICE

Then they came and laid their hands on Jesus and seized Him firmly. But one of those with

Jesus drew his sword and struck the High Priest's servant, cutting off his ear. "Put back your sword again," said Jesus, "for all who draw the sword shall perish by the sword."

Then said Jesus to the crowd, "Have you come out as if to fight with a robber, with swords and bludgeons to apprehend me? Day after day I have been sitting teaching in the Temple, and you did not arrest me." At this point the disciples all left Him and fled. One youth indeed did follow Him, wearing only a linen cloth round his bare body. Of him they laid hold, but he left the linen cloth in their hands and fled without it.

But the officers who had laid hold of Jesus led Him away to Caiaphas the High Priest, at whose house the Scribes and the Elders had assembled. Meanwhile Simon Peter was following Jesus, and so also was another disciple. The latter was known to the High Priest, and went in with Jesus into the court of the High Priest's palace. But Peter remained standing outside the door, till the disciple who was acquainted with the High Priest came out and induced the portress to let Peter in. Now because it was cold the servants and the police had lighted a charcoal fire, and were standing and

warming themselves; and Peter, too, remained with them, standing and warming himself.

This led the girl, the portress, to ask Peter, "Are you also one of this man's disciples?" "No, I am not," he replied. But Simon Peter remained standing and warming himself, and this led to their asking him, "Are you also one of His disciples?" He denied it, and said, "No, I am not." One of the High Priest's servants, a relative of the man whose ear Peter had cut off, said, "Did I not see you in the garden with Him?" Once more Peter denied it, and immediately a cock crowed. And Peter recollected the words of Jesus, how He had said, "Before the cock crows you will three times disown me." And he went out and wept aloud, bitterly.

90. A TRAVESTY OF JUSTICE

So the High Priest questioned Jesus about His disciples and His teaching. "As for me," replied Jesus, "I have spoken openly to the world. I have continually taught in some synagogue or in the Temple where all the Jews are wont to assemble, and I have said nothing in secret. Why do you question me? Question those who heard what it was I said to them: these witnesses here know what I said."

Upon His saying this, one of the officers stand-

ing by struck Him with his open hand, asking Him as he did so, "Is that the way you answer the High Priest?" "If I have spoken wrongly," replied Jesus, "bear witness to it as wrong; but if rightly, why that blow?"

So they led Jesus away to the High Priest, and with him there assembled all the High Priests, Elders and Scribes. Meanwhile the High Priests and the entire Sanhedrin were endeavouring to get evidence against Jesus in order to put Him to death, but could find none; for though many gave false testimony against Him, their statements did not tally. Then some came forward as witnesses and falsely declared, "We have heard him say, 'I will pull down this sanctuary built by human hands, and three days afterwards I will erect another built without hands.'" But not even in this shape was their testimony consistent.

At last the High Priest stood up, and advancing into the midst of them all, asked Jesus, "Have you no answer to make? What is the meaning of all this that these witnesses allege against you?" But he remained silent, and gave no reply. A second time the High Priest questioned Him. "Are you the Christ, the Son of the Blessed One?" he said. "If I tell you," He replied, "you will certainly not believe; and if

I ask you questions, you will certainly not answer." Thereupon they cried out with one voice, "You, then, are the Son of God?" "It is as you say," He answered; "I am He."

Rending his garments, the High Priest exclaimed, "What need have we of witnesses after that? You all heard his impious words. What is your judgment?" Then with one voice they condemned Him as deserving of death. Thereupon some began to spit on Him, and to blindfold Him, while striking Him with their fists and crying, "Prove that you are a prophet." The officers, too, struck Him with open hands as they took Him in charge.

91. PILATE BEFORE CHRIST

So they brought Jesus from Caiaphas's house to the Prætorium. It was the early morning, and they would not enter the Prætorium themselves for fear of defilement, and in order that they might be able to eat the Passover. Accordingly Pilate came out to them and inquired, "What accusation have you to bring against this man?" "If the man were not a criminal," they replied, "we would not have handed him over to you." "Take him yourselves," said Pilate, "and judge him by your Law." "We have no power," replied the Jews, "to put any man to death."

Re-entering the Prætorium, therefore, Pilate called Jesus and asked Him, "Are you the King of the Jews?" "Do you say this of yourself, or have others told it you about me?" replied Jesus. "Am I a Jew?" exclaimed Pilate; "it is your own nation and the High Priests who have handed you over to me. What have you done?" "My kingdom," replied Jesus, "does not belong to this world. If my kingdom did belong to this world, my subjects would have resolutely fought to save me from being delivered up to the Jews. But, as a matter of fact, my kingdom has not this origin." "So then you are a king!" rejoined Pilate. "Yes," said Jesus, "you say truly that I am a king. For this purpose I was born, and for this purpose I have come into the world—to give testimony for the truth. Every one who is a friend of the truth listens to my voice." "What is truth?" said Pilate. But no sooner had he spoken the words than he went out again to the Jews and told them, "I find no crime in him."

"He stirs up the people," they said, "throughout all Judæa with his teaching—even from Galilee, where he first started, to this city." "Do you not hear," asked Pilate, "what a mass of evidence they are bringing against you?"

92. SIDESTEPPING DUTY

On hearing this, Pilate, inquired, "Is the man a Galilean?" And learning that He belonged to Herod's jurisdiction he sent Him to Herod, for he too was in Jerusalem at that time. To Herod the sight of Jesus was a great gratification, for for a long time, he had been wanting to see Him, because he had heard so much about Him. He hoped also to see some miracle performed by Him.

So he put a number of questions to Him, but Jesus gave him no reply. Meanwhile the High Priests and the Scribes were standing there and vehemently accusing Him. Then, laughing to scorn the claims of Jesus, Herod, and his soldiers with him, made sport of Him, dressed Him in a gorgeous costume, and sent Him back to Pilate. And on that very day Herod and Pilate became friends again, for they had been for some time at enmity.

93. KILLING HIS CONSCIENCE

Then calling together the High Priests and the Rulers and the people, Pilate said, "You have brought this man to me on a charge of corrupting the loyalty of the people. But, you see, I have examined him in your presence and have

discovered in the man no ground for the accusations which you bring against him. No, nor does Herod; for he has sent him back to us; and, you see, there is nothing he has done that deserves death. I will therefore give him a light punishment and release him."

Now it was the Governor's custom at the Festival to release some one prisoner, whomsoever the populace desired; and at this time they had a notorious prisoner called Barabbas. So when they were now assembled Pilate appealed to them. "Whom shall I release to you," he said, "Barabbas, or Jesus the so-called Christ?" For he knew that it was from envious hatred that Jesus had been brought before him.

While he was sitting on the tribunal a message came to him from his wife. "Have nothing to do with this innocent man," she said, "for during the night I have suffered terribly in a dream through him." The High Priests, however, and the Elders urged the crowd to ask for Barabbas and to demand the death of Jesus. So when the Governor a second time asked them, "Which of the two shall I release to you?" — they cried, "Barabbas!"

"What then," said Pilate, "shall I do with Jesus, the so-called Christ?" With one voice they shouted, "Let him be crucified!" "Why,

what crime has He committed?" asked Pilate. But they kept on furiously shouting, "Let Him be crucified!" Then he released Barabbas to them, but Jesus he ordered to be scourged, and gave Him up to be crucified.

94. THE INVULNERABLE MAN

Then the Governor's soldiers took Jesus into the Prætorium, and called together the whole battalion to make sport of Him. Stripping off his garments, they put on Him a general's short crimson cloak. They twisted a wreath of thorny twigs and put it on His head, and they put a sceptre of cane in His right hand, and kneeling to Him they shouted in mockery, "Long live the King of the Jews!"

Then they spat upon Him, and taking the cane they repeatedly struck Him on the head with it. At last, having finished their sport, they took off the cloak, clothed Him again in His own garments, and led Him away for crucifixion.

95. SAVING ONE'S SELF-RESPECT

Then when Judas, who had betrayed Him, saw that He was condemned, smitten with remorse he brought back the thirty shekels to the High Priests and Elders and said, "I have sinned, in betraying to death one who is inno-

cent." "What does that matter to us?" they replied; "it is your business." Flinging the shekels into the Sanctuary he left the place, and went and hanged himself.

When the High Priests had gathered up the money they said, "It is illegal to put it into the Treasury, because it is the price of blood." So after consulting together they spent the money in the purchase of the Potter's Field as a burial place for people not belonging to the city; for which reason that piece of ground received the name, which it still bears, of "the Field of Blood."

96. GLORY OF THE CONQUERED

As soon as they led Him away, they laid hold on one Simon, a Cyrenæan, who was coming in from the country, and on his shoulder they put the cross, for him to carry it behind Jesus. A vast crowd of people also followed Him, and of women who were beating their breasts and wailing for Him.

But Jesus turned towards them and said, "Daughters of Jerusalem, weep not for me, but weep for yourselves and for your children. For a time is coming when they will say, 'Blessed are the women who never bore children, and the breasts which have never given nourishment.'

Then will they begin to say to the mountains, 'Fall on us'; and to the hills, 'Cover us.' For if they are doing these things in the case of the green tree, what will be done in that of the dry?" They brought also two others, criminals, to put them to death with Him.

97. THE SUPREME SACRIFICE

Accordingly they took Jesus; and He went out carrying His own cross, to the place called Skull-place—or, in Hebrew, Golgotha—where they nailed Him to a cross, and two others at the same time, one on each side and Jesus in the middle.

And Pilate wrote a notice and had it fastened to the top of the cross. It ran thus: Jesus the Nazarene, the King of the Jews. Many of the Jews read this notice, for the place where Jesus was crucified was near the city, and the notice was in three languages—Hebrew, Latin and Greek. This led the Jewish High Priests to remonstrate with Pilate. "You should not write 'The King of the Jews,'" they said, "but that He claimed to be King of the Jews," "What I have written I have written," was Pilate's answer.

So the soldiers, as soon as they had crucified Jesus, took His garments, including His tunic,

and divided them into four parts—one part for each soldier. The tunic was without seam, woven from the top in one piece. So they said to one another, "Do not let us tear it. Let us draw lots for it."

And the passers-by reviled Him. They shook their heads at Him and said, "You who would pull down the Sanctuary and build a new one within three days, save yourself. If you are God's Son, come down from the cross." In like manner the High Priests also, together with the Scribes and the Elders, taunted Him. "He saved others," they said, "himself he cannot save! He is the King of Israel! Let him now come down from the cross, and we will believe in him. His trust is in God: let God deliver him now, if He will have him; for he said, 'I am God's Son.'"

98. LAST KIND WORDS

Now one of the criminals who had been crucified insulted Him, saying, "Are not you the Christ? Save yourself and us." But the other, answering, reproved him. "Do you also not fear God," he said, "when you are actually suffering the same punishment? And we indeed are suffering justly, for we are receiving due requital for what we have done. But He has done

nothing amiss." Jesus prayed, "Father, forgive them, for they know not what they are doing."

Now standing close to the cross of Jesus were His mother and His mother's sister, Mary, the wife of Clopas, and Mary of Magdala. So Jesus, seeing His mother, and seeing the disciple whom He loved standing near, said to His mother, "Behold, your son!" Then He said to the disciple, "Behold, your mother!" And from that time the disciple received her into his own home,

99. A BROKEN HEART

But about three o'clock Jesus cried out in a loud voice, "Eli, Eli, Lama Sabachthani?" that is to say, "My God, my God, why hast Thou forsaken me?" "The man is calling for Elijah," said some of the bystanders. One of them ran forthwith, and filling a sponge with sour wine put it on the end of a cane and offered it Him to drink; while the rest said, "Let us see whether Elijah is coming to deliver him." But Jesus uttered another loud cry and then yielded up His spirit.

100. COURTESIES OF DEATH

And there were a number of women there looking on from a distance, who had followed

Jesus from Galilee ministering to His necessities; among them being Mary of Magdala, Mary the mother of James and Joses, and the mother of the sons of Zabdi.

Meanwhile the Jews, because it was the day of Preparation for the Passover, and in order that the bodies might not remain on the crosses during the Sabbath, for that Sabbath was one of special solemnity, requested Pilate to have the legs of the dying men broken, and the bodies removed. Accordingly the soldiers came and broke the legs of the first man, and also of the other who had been crucified with Jesus. Then they came to Jesus Himself: but when they saw that He was already dead, they refrained from breaking His legs. One of the soldiers, however, made a thrust at His side with a lance, and immediately blood and water flowed out.

After this, Joseph of Arimathæa, who was a disciple of Jesus, but for fear of the Jews a secret disciple, asked Pilate's permission to carry away the body of Jesus; and Pilate gave him leave. So he came and removed the body. Nicodemus, too—he who at first had visited Jesus by night—came bringing a mixture of myrrh and aloes, in weight about seventy or eighty pounds. Taking down the body they wrapped it in linen

cloths along with the spices, in accordance with the Jewish mode of preparing for burial.

There was a garden at the place where Jesus had been crucified, and in the garden a new tomb, in which no one had yet been buried. They put Jesus there and, after rolling a great stone against the door of the tomb, went home.

PART III

THOMAS JEFFERSON'S BIBLE

(The King James Version)

NOTE.—The reason why the Jefferson Bible has been printed also in the King James translation is stated on page 14 of Part I.

"The people were astonished, for he taught them as one having authority, and not as those who had gone to college (unauthorized translation). They were astonished that every reference to their sacred books was to contradict them; that over against their hitherto unquestioned authority he should set himself in authority; that these obvious things he said should be so true, so astonishingly new and true, homely familiar things, not out of books, but out of life and nature."

DALLAS LORE SHARP.

PART III
THOMAS JEFFERSON'S BIBLE
(The King James Version)

I. Luke 2 : 1-7 ; 21 ; 39-40

1. And it came to pass in those days, that there went out a decree from Cæsar Augustus, that all the world should be taxed. 2. (*And this taxing was first made when Cyrenius was governor of Syria.*) 3. And all went to be taxed, every one into his own city.

4. And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem (because he was of the house and lineage of David,) 5. To be taxed with Mary his espoused wife, being great with child. 6. And so it was, that, while they were there, the days were accomplished that she should be delivered. 7. And she brought forth her first-born son, and wrapped him in swaddling-clothes, and laid him in a manger; because there was no room for them in the inn.

21. And when eight days were accomplished for the circumcising of the child, his name was called JESUS, 39. And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth. 40. And the child grew, and waxed strong in spirit filled with wisdom;

2. Luke 2 : 42-48 ; 51-52

42. And when he was twelve years old, they went up to Jerusalem after the custom of the feast. 43. And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not *of it*. 44. But they supposing him to have been in the company, went a day's journey; and they sought him among *their* kinsfolk and acquaintance. 45. And when they found him not, they turned back again to Jerusalem, seeking him.

46. And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. 47. And all that heard him were astonished at his understanding and answers.

48. And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing. 51. And he went down with them, and came to Nazareth, and was subject unto them: 52. And Jesus increased in wisdom and stature,

3. Luke 3 : 1-2; Mark 1 : 4
Matt. 3 : 4-6 ; 13 ; Luke 3 : 23

1. Now in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Iturea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene, 2. Annas and Caiaphas being the high priests, 4. John did baptize in the wilderness,

4. And the same John had his raiment of camels' hair, and a leathern girdle about his loins; and his meat was

locusts and wild honey. 5. Then went out to him Jerusalem, and all Judea, and all the region round about Jordan. 6. And were baptized of him in Jordan, 13. Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. 23. And Jesus himself began to be about thirty years of age,

*** 4. Luke 4 : 16-20 ; 21-24 ; 28-30**

16. And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath-day, and stood up for to read. 17. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, 18. The Spirit of the Lord *is* upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, 19. To preach the acceptable year of the Lord. 20. And he closed the book, and he gave *it* again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.

21. And he began to say unto them, This day is this scripture fulfilled in your ears. 22. And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son? 23. And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum do also here in thy country.

* Editor's note. The reason why Jefferson omitted this section and why we have inserted it is explained on page 15 of Part I.

24. And he said, Verily, I say unto you, No prophet is accepted in his own country.

28. And all they in the synagogue, when they heard these things, were filled with wrath, 29. And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong. 30. But he passing through the midst of them went his way.

5. John 2 : 12-16 ; John 3 : 22 ;

Matt. 4 : 12

12. After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples: and they continued there not many days. 13. And the Jews' passover was at hand, and Jesus went up to Jerusalem, 14. And found in the temple those that sold oxen and sheep and doves, and the changers of money, sitting: 15. And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; 16. And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise.

22. After these things came Jesus and his disciples into the land of Judea, and there he tarried with them, and baptized. 12. Now, when Jesus had heard that John was cast into prison, he departed into Galilee:

6. Mark 6 : 17-28

17. For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife; for he had married her. 18. For John had said unto Herod, It is not lawful for thee to have

thy brother's wife. 19. Therefore Herodias had a quarrel against him, and would have killed him; but she could not: 20. For Herod feared John, knowing that he was a just man, and an holy, and observed him; and when he heard him, he did many things, and heard him gladly.

21. And when a convenient day was come, that Herod on his birthday made a supper to his lords, high captains, and chief *estates* of Galilee; 22. And when the daughter of the said Herodias came in, and danced, and pleased Herod, and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give *it* thee. 23. And he sware unto her, whatsoever thou shalt ask of me, I will give *it* thee, unto the half of my kingdom. 24. And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist. 25. And she came in straightway with haste unto the king, and asked, saying, I will that thou give me by and by in a charger the head of John the Baptist.

26. And the king was exceeding sorry; *yet* for his oath's sake, and for their sakes which sat with him, he would not reject her. 27. And immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded him in the prison, 28. And brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother.

7. Mark 1 : 21-22 ; Matt. 12 : 1-5 ; 9-12 ;
Mark 2 : 27 ; Matt. 12 : 14-15

21. And they went into Capernaum; and straightway on the sabbath-day he entered into the synagogue, and taught 22. And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes.

1. At that time Jesus went on the sabbath-day through the corn; and his disciples were an hungered, and began to pluck the ears of corn, and to eat. 2. But when the Pharisees saw *it*, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath-day. 3. But he said unto them, Have ye not read what David did, when he was an hungered, and they that were with him; 4. How he entered into the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests? 5. Or, have ye not read in the law, how that on the sabbath-days, the priests in the temple profane the sabbath, and are blameless?

9. And when he was departed thence, he went into their synagogue: 10. And, behold, there was a man which had *his* hand withered. And they asked him, saying, Is it lawful to heal on the sabbath-days? that they might accuse him. 11. And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath-day, will he not lay hold on it, and lift *it* out? 12. How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath-days.

27. And he said unto them, The sabbath was made for man, and not man for the sabbath:

14. Then the Pharisees went out, and held a council against him, how they might destroy him. 15. But when Jesus knew *it*, he withdrew himself from thence: and great multitudes followed him,

8. Luke 6 : 12-17

12. And it came to pass in those days, that he went up into a mountain to pray, and continued all night in prayer to God.

13. And when it was day, he called *unto him* his disciples: and of them he chose twelve, whom also he named Apostles; 14. Simon, (whom he also named Peter,) and Andrew his brother, James and John, Philip and Bartholomew, 15. Matthew and Thomas, James *the son* of Alpheus, and Simon called Zelotes, 16. And Judas *the brother* of James, and Judas Iscariot, which also was the traitor.

17. And he came down with them, and stood in the plain; and the company of his disciples, and a great multitude of people out of all Judea and Jerusalem, and from the sea-coast of Tyre and Sidon, which came to hear him,

9. Matt. 5 : 1-12

1. And seeing the multitudes, he went up into a mountain; and when he was set, his disciples came unto him: 2. And he opened his mouth, and taught them, saying, 3. Blessed *are* the poor in spirit: for theirs is the kingdom of heaven. 4. Blessed *are* they that mourn: for they shall be comforted. 5. Blessed *are* the meek: for they shall inherit the earth. 6. Blessed *are* they which do hunger and thirst after righteousness: for they shall be filled. 7. Blessed *are* the merciful: for they shall obtain mercy. 8. Blessed *are* the pure in heart: for they shall see God. 9. Blessed *are* the peacemakers: for they shall be called the children of God. 10. Blessed *are* they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. 11. Blessed *are* ye when *men* shall revile you, and persecute *you*, and shall say all manner of evil against you falsely, for my sake. 12. Rejoice, and be exceeding glad; for great *is* your reward in heaven: for so persecuted they the prophets which were before you.

10. Luke 6 : 24-26

24. But woe unto you that are rich! for ye have received your consolation. 25. Woe unto you that are full! for ye shall hunger. Woe unto you that laugh now! for ye shall mourn and weep. 26. Woe unto you when all men shall speak well of you! for so did their fathers to the false prophets.

11. Matt. 5 : 13-16

13. Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted: it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. 14. Ye are the light of the world. A city that is set on an hill cannot be hid. 15. Neither do men light a candle, and put it under a bushel, but on a candlestick, and it giveth light unto all that are in the house. 16. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

12. Matt. 5 : 17-20

17. Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. 18. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

19. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach *them*, the same shall be called great in the kingdom of heaven. 20. For I say unto you, That except your righteousness shall exceed *the righteousness* of the scribes and

Pharisees, ye shall in no case enter into the kingdom of heaven.

13. Matt. 5 : 21-26

21. Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: 22. But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire. 23. Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; 24. Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. 25. Agree with thine adversary quickly, whilst thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. 26. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

14. Matt. 5 : 27-32

27. Ye have heard that it was said by them of old time, Thou shalt not commit adultery: 28. But I say unto you, That whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart. 29. And if thy right eye offend thee, pluck it out, and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell. 30. And if thy right hand offend thee, cut it off, and cast *it* from thee: for it is profitable for thee, that one

of thy members should perish, and not *that* thy whole body should be cast into hell.

31. It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement: 32. But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced, committeth adultery.

15. Matt. 5 : 33-37

33. Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: 34. But I say unto you, Swear not at all: neither by heaven; for it is God's throne: 35. Nor by the earth: for it is his footstool: neither by Jerusalem; for it is the city of the great King: 36. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. 37. But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.

16. Matt. 5 : 38-42

38. Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: 39. But I say unto you, that ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. 40. And if any man will sue thee at the law, and take away thy coat, let him have *thy* cloke also. 41. And whosoever shall compel thee to go a mile, go with him twain. 42. Give to him that asketh thee; and from him that would borrow of thee, turn not thou away.

17. Matt. 5 : 43-47; Luke 6 : 34-36

43. Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy: 44. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; 45. That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. 46. For if ye love them which love you, what reward have ye? do not even the publicans the same? 47. And if ye salute your brethren only, what do ye more *than others*? do not even the publicans so?

34. And if ye lend *to them* of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again. 35. But love ye your enemies, and do good, and lend hoping for nothing again: and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful, and *to the evil*. 36. Be ye, therefore, merciful, as your Father also is merciful.

18. Matt. 6 : 1-4

1. Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.

2. Therefore, when thou doest *thine* alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward. 3. But when thou doest alms, let not thy left hand know what thy right hand doeth: 4. That thine alms may be in secret: and thy

Father, which seeth in secret, himself shall reward thee openly.

19. Matt. 6 : 5-15

5. And when thou prayest, thou shalt not be as the hypocrites *are*: for they love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.

6. But thou, when thou prayest, enter into thy closet; and, when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret, shall reward thee openly.

7. But when ye pray, use not vain repetitions, as the heathen *do*: for they think that they shall be heard for their much speaking. 8. Be not ye, therefore, like unto them: for your Father knoweth what things ye have need of, before ye ask him.

9. After this manner, therefore, pray ye: Our Father which art in heaven; Hallowed be thy name. 10. Thy kingdom come. Thy will be done in earth, as *it is* in heaven. 11. Give us this day our daily bread. 12. And forgive us our debts, as we forgive our debtors. 13. And lead us not into temptation; but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.

14. For if ye forgive men their trespasses, your heavenly Father will also forgive you: 15. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

20. Matt. 6 : 16-18

16. Moreover, when ye fast, be not as the hypocrites, of a sad countenance: for they disfigure their faces, that they

may appear unto men to fast. Verily I say unto you, They have their reward. 17. But thou, when thou fastest, anoint thine head, and wash thy face; 18. That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly.

21. Matt. 6 : 19-24

19. Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: 20. But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: 21. For where your treasure is, there will your heart be also.

22. The light of the body is the eye: if, therefore, thine eye be single, thy whole body shall be full of light. 23. But if thine eye be evil, thy whole body shall be full of darkness. If, therefore, the light that is in thee be darkness, how great is that darkness?

24. No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

22. Matt. 6 : 25-34

25. Therefore I say unto you, Take no thought for your life, what ye shall eat or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

26. Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

27. Which of you, by taking thought, can add one cubit unto his stature? 28. And why take ye thought for raiment? Consider the lilies of the field how they grow: they toil not, neither do they spin; 29. And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. 30. Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, *shall he* not much more *clothe* you, O ye of little faith?

31. Therefore, take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? 32. (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. 33. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. 34. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day *is* the evil thereof.

23. Matt. 7 : 1-2 ; Luke 6 : 38 ;

Matt. 7 : 3-5

1. Judge not, that ye be not judged. 2. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. 38. Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom.

3. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? 4. Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam *is* in thine own eye? 5. Thou hypocrite! first cast out the

beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

24. Matt. 7 : 6-12

6. Give not that which is holy unto the dogs; neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you. 7. Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: 8. For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened. 9. Or what man is there of you, whom if his son ask bread, will he give him a stone? 10. Or if he ask a fish, will he give him a serpent?

11. If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father, which is in heaven, give good things to them that ask him? 12. Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

25. Matt. 7 : 13-20 ; Matt. 12 : 35-37 ;

Matt. 7 : 24-29

13. Enter ye in at the strait gate; for wide *is* the gate, and broad *is* the way, that leadeth to destruction, and many there be which go in thereat: 14. Because strait *is* the gate, and narrow *is* the way, which leadeth unto life, and few there be that find it.

15. Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. 16. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? 17. Even so, every good tree

bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. 18. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. 19. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. 20. Wherefore by their fruits ye shall know them.

35. A good man, out of the good treasure of the heart, bringeth forth good things: and an evil man, out of the evil treasure, bringeth forth evil things. 36. But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. 37. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

24. Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: 25. And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. 26. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: 27. And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell, and great was the fall of it.

28. And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine: 29. For he taught them as one having authority, and not as the scribes.

26. Matt. 8 : 1 ; Mark 6 : 6 ; Matt. 11 : 28-30 ; Luke 7 : 36-46

1. When he was come down from the mountain, great multitudes followed him. 6. And he went round about the

villages, teaching. 28. Come unto me, all ye that labour and are heavy laden, and I will give you rest. 29. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. 30. For my yoke is easy, and my burden is light.

36. And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat. 37. And, behold, a woman in the city, which was a sinner, when she knew that *Jesus* sat at meat in the Pharisee's house, brought an alabaster box of ointment, 38. And stood at his feet behind *him* weeping, and began to wash his feet with tears, and did wipe *them* with the hairs of her head, and kissed his feet, and anointed *them* with the ointment.

39. Now, when the Pharisee which had bidden him saw *it*, he spake within himself, saying, This man, if we were a prophet, would have known who and what manner of woman *this is* that toucheth him; for she is a sinner.

40. And *Jesus*, answering, said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on. 41. There was a certain creditor, which had two debtors: the one owed five hundred pence, and the other fifty. 42. And when they had nothing to pay, he frankly forgave them both. Tell me, therefore, which of them will love him most? 43. Simon answered, and said, I suppose that *he* to whom he forgave most. And he said unto him, Thou hast rightly judged.

44. And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped *them* with the hairs of her head. 45. Thou gavest me no kiss: but this woman, since the time I came in, hath not ceased to kiss my feet. 46. My head

with oil thou didst not anoint: but this woman hath anointed my feet with ointment.

27. Mark 3 : 31-35 ; Luke 12 : 1-7 ; 13-15
13-15

31. There came then his brethren and his mother, and, standing without, sent unto him, calling him. 32. And the multitude sat about him, and they said unto him, Behold, thy mother and thy brethren without seek for thee. 33. And he answered them, saying, Who is my mother, or my brethren? 34. And he looked round about on them which sat about him, and said, Behold my mother and my brethren! 35. For whosoever shall do the will of God, the same is my brother, and my sister, and mother.

1. In the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy. 2. For there is nothing covered, that shall not be revealed; neither hid, that shall not be known. 3. Therefore whatsoever ye have spoken in darkness, shall be heard in the light; and that which ye have spoken in the ear in closets, shall be proclaimed upon the house-tops.

4. And I say unto you, my friends, Be not afraid of them that kill the body, and after that have no more that they can do. 5. But I will forewarn you whom ye shall fear: Fear him, which, after he hath killed, hath power to cast into hell; yea, I say unto you, Fear him. 6. Are not five sparrows sold for two farthings? and not one of them is forgotten before God. 7. But even the very hairs of your head are all numbered. Fear not, therefore; ye are of more value than many sparrows.

13. And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me. 14. And he said unto him, Man, who made me a judge, or a divider over you? 15. And he said unto them, Take heed, and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth.

28. Luke 12 : 16-21

16. And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully. 17. And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? 18. And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. 19. And I will say unto my soul, Soul, thou hast much goods laid up for many years: take thine ease, eat, drink, *and* be merry.

20. But God said unto him, *Thou* fool! this night thy soul shall be required of thee; then whose shall those things be, which thou hast provided? 21. So *is* he that layeth up treasure for himself, and is not rich toward God.

29. Luke 12 : 22-48 ; 54-59

22. And he said unto his disciples, Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on. 23. The life is more than meat, and the body *is more* than raiment. 24. Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: How much more are ye better than the fowls?

25. And which of you, with taking thought, can add to his stature one cubit? 26. If ye then be not able to do that

thing which is least, why take ye thought for the rest?

27. Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, That Solomon, in all his glory, was not arrayed like one of these. 28. If then God so clothe the grass, which is today in the field, and tomorrow is cast into the oven; how much more *will he clothe* you? O ye of little faith!

29. And seek not ye what ye shall eat, or what ye shall drink; neither be ye of doubtful mind. 30. For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things. 31. But rather seek ye the kingdom of God; and all these things shall be added unto you.

32. Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. 33. Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. 34. For where your treasure is, there will your heart be also.

35. Let your loins be girded about, and your lights burning: 36. And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. 37. Blessed *are* those servants, whom the lord, when he cometh, shall find watching: verily I say unto you, That he shall gird himself, and make them to sit down to meat, and will come forth and serve them. 38. And if he shall come in the second watch, or come in the third watch, and find *them* so, blessed are those servants. 39. And this know, that if the good man of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. 40. Be ye,

therefore, ready also: for the Son of Man cometh at an hour when ye think not.

41. Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all? 42. And the Lord said, Who then is that faithful and wise steward, whom *his* lord shall make ruler over his household, to give *them their* portion of meat in due season? 43. Blessed *is* that servant, whom his lord, when he cometh, shall find so doing. 44. Of a truth I say unto you, That he will make him ruler over all that he hath. 45. But, and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the men-servants, and maidens, and to eat and drink, and to be drunken; 46. The lord of that servant will come in a day when he looketh not for *him*, and at an hour when he is not aware, and will cut him in sunder. 47. And that servant, which knew his lord's will, and prepared not *himself*, neither did according to his will, shall be beaten with many *stripes*. 48. But he that knew not, and did commit things worthy of stripes, shall be beaten with few *stripes*. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.

54. And he said also to the people, When ye see a cloud rise out of the west, straightway ye say, There cometh a shower, and so it is. 55. And when ye see the south wind blow, ye say, There will be heat; and it cometh to pass. 56. Ye hypocrites! ye can discern the face of the sky, and of the earth; but how is it, that ye do not discern this time?

57. Yea, and why even of yourselves judge ye not what is right? 58. When thou goest with thine adversary to the magistrate, *as thou art* in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast

thee into prison. 59. I tell thee, thou shalt not depart thence, till thou hast paid the very last mite.

30. Luke 13 : 1-9

1. There were present at that season some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices. 2. And Jesus, answering, said unto them, Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? 3. I tell you, Nay; but, except ye repent, ye shall all likewise perish. 4. Or those eighteen upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? 5. I tell you, Nay; but except ye repent, ye shall all likewise perish.

6. He spake also this parable: A certain *man* had a fig-tree planted in his vineyard; and he came and sought fruit thereon, and found none. 7. Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig-tree, and find none: cut it down; why cumbereth it the ground? 8. And he, answering, said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it: 9. And if it bear fruit, *well*: and if not, *then* after that thou shalt cut it down.

31. Luke 11 : 37-46 ; Luke 11 : 52-54

37. And as he spake, a certain Pharisee besought him to dine with him: and he went in, and sat down to meat. 38. And when the Pharisee saw it, he marvelled that he had not first washed before dinner.

39. And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness. 40. Ye

fools! did not he that made that which is without, make that which is within also? 41. But rather give alms of such things as ye have; and, behold, all things are clean unto you.

42. But woe unto you, Pharisees! for ye tithe mint, and rue, and all manner of herbs, and pass over judgment and the love of God; these ought ye to have done, and not to leave the other undone. 43. Woe unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets. 44. Woe unto you, scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over *them* are not aware of *them*.

45. Then answered one of the lawyers, and said unto him, Master, thus saying, thou reproachest us also. 46. And he said, Woe unto you also, *ye* lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers. 52. Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.

53. And as he said these things unto them, the scribes and the Pharisees began to urge *him* vehemently, and to provoke him to speak of many things; 54. Laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.

32. Matt. 13 : 1-9 ; Mark 4 : 10 ; Matt.

13 : 18-23 ; Mark 4 : 21-23

1. The same day went Jesus out of the house, and sat by the sea side. 2. And great multitudes were gathered together unto him, so that he went into a ship and sat; and the

whole multitude stood on the shore. 3. And he spake many things unto them in parables, saying,

Behold, a sower went forth to sow; 4. And, when he sowed, some *seeds* fell by the way side, and the fowls came and devoured them. 5. Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: 6. And when the sun was up, they were scorched: and, because they had no root, they withered away. 7. And some fell among thorns; and the thorns sprung up and choked them; 8. But other fell into good ground, and brought forth fruit, some an hundred-fold, some sixty-fold, some thirty-fold. 9. Who hath ears to hear, let him hear.

10. And when he was alone, they that were about him, with the twelve, asked of him the parable.

18. Hear ye, therefore, the parable of the sower. 19. When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked *one*, and catcheth away that which was sown in his heart. This is he which received seed by the way side. 20. But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; 21. Yet hath he not root in himself, but dureth for a while; for when tribulation or persecution ariseth because of the word, by and by he is offended. 22. He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful. 23. But he that received seed into the good ground, is he that heareth the word and understandeth *it*; which also beareth fruit, and bringeth forth, some an hundred-fold, some sixty, some thirty.

21. And he said unto them, Is a candle brought to be put under a bushel, or under a bed, and not to be set on a candle-

stick? 22. For there is nothing hid which shall not be manifested; neither was anything kept secret, but that it should come abroad. 23. If any man have ears to hear, let him hear.

33. Matt. 13 : 24-30 ; Matt. 13 : 36-52

24. Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: 25. But, while men slept, his enemy came and sowed tares among the wheat, and went his way. 26. But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

27. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? 28. He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? 29. But he said, Nay; lest, while ye gather up the tares, ye root up also the wheat with them. 30. Let both grow together until the harvest; and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

36. Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field.

37. He answered and said unto them, He that soweth the good seed is the Son of Man; 38. The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked *one*; 39. The enemy that sowed them is the devil; the harvest is the end of the world: and the reapers are the angels. 40. As, therefore, the tares are gathered and burned in the fire; so shall it be in the end

of this world. 41. The Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; 42. And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. 43. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

44. Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found he hideth, and, for joy thereof, goeth and selleth all that he hath, and buyeth that field.

45. Again, the kingdom of heaven is like unto a merchantman, seeking goodly pearls: 46. Who, when he had found one pearl of great price, went and sold all that he had, and bought it.

47. Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: 48. Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. 49. So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just. 50. And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth. 51. Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord. 52. Then said he unto them, Therefore every scribe *which* is instructed into the kingdom of heaven is like unto a man *that* is an householder, which bringeth forth out of his treasure *things* new and old.

34. Mark 4 : 26-34

26. And he said, So is the kingdom of God, as if a man should cast seed into the ground; 27. And should sleep, and

rise night and day, and the seed should spring and grow up, he knoweth not how. 28. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. 29. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.

30. And he said, Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it?

31. It is like a grain of mustard-seed, which, when it is sown in the earth, is less than all the seeds that be in the earth:

32. But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it.

33. And with many such parables spake he the word unto them, as they were able to hear *it*. 34. But without a parable spake he not unto them: and when they were alone, he expounded all things to his disciples.

35. Luke 9 : 57-62

57. And it came to pass, that, as they went in the way, a certain *man* said unto him, Lord, I will follow thee whithersoever thou goest. 58. And Jesus said unto him, Foxes have holes, and birds of the air *have* nests; but the Son of Man hath not where to lay *his* head.

59. And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father. 60. Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God.

61. And another also said, Lord, I will follow thee: but let me first go bid them farewell, which are at home at my house. 62. And Jesus said unto him, No man having put

his hand to the plough, and looking back, is fit for the kingdom of God.

36. Luke 5 : 27-29 ; Mark 2 : 15-17 ;

Luke 5 : 36-38

27. And after these things he went forth and saw a publican, named Levi, sitting at the receipt of customs; and he said unto him, Follow me. 28. And he left all, rose up, and followed him. 29. And Levi made a great feast in his own house; and 15. Many publicans and sinners sat also together with Jesus and his disciples: for there were many, and they followed him.

16. And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, How it is that he eateth and drinketh with publicans and sinners?

17. When Jesus heard *it*, he saith unto them, They that are whole have no need of the physician, but they that are sick. I came not to call the righteous, but sinners to repentance.

36. And he spake also a parable unto them; No man putteth a piece of a new garment upon an old; if otherwise, then both the new maketh a rent, and the piece that was *taken* out of the new agreeth not with the old. 37. And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish. 38. But new wine must be put into new bottles; and both are preserved.

37. Matt. 13 : 53-57

53. And it came to pass, *that* when Jesus had finished these parables, he departed thence. 54. And when he was come into his own country, he taught them in their synagogue,

insomuch that they were astonished, and said, Whence hath this *man* this wisdom, and *these* mighty works? 55. Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas? 56. And his sisters, are they not all with us? Whence then hath this *man* all these things?

57. And they were offended in him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house.

38. Matt. 9 : 36 ; Mark 6 : 7 ; Matt. 10 : 5-6 ; 9-18 ; 23 ; 26-31 ; Mark 6 : 12 ; 30

36. But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. 7. And he calleth *unto him* the twelve, and began to send them forth by two and two; 5. And commanded them, saying, Go not into the way of the Gentiles, and in to *any* city of the Samaritans enter ye not: 6. But go rather to the lost sheep of the house of Israel. 9. Provide neither gold, nor silver, nor brass in your purses; 10. Nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat.

11. And into whatsoever city or town ye shall enter, enquire who in it is worthy; and there abide till ye go thence. 12. And when ye come into an house, salute it. 13. And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you. 14. And whosoever shall not receive you, nor hear your words, when ye depart out of that house, or city, shake off the dust of your feet. 15. Verily I say unto you, It shall be more

tolerable for the land of Sodom and Gomorrah, in the day of judgment, than for that city.

16. Behold, I send you forth as sheep in the midst of wolves: be ye, therefore, wise as serpents, and harmless as doves. 17. But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues: 18. And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles.

23. But when they persecute you in this city, flee ye into another: 26. Fear them not, therefore: for there is nothing covered that shall not be revealed; and hid, that shall not be known. 27. What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the house-tops. 28. And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell. 29. Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. 30. But the very hairs of your head are all numbered. 31. Fear ye not, therefore, ye are of more value than many sparrows.

12. And they went out, and preached that men should repent. 30. And the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught.

39. John 7 : 1 ; Mark 7 : 1-5 ; 14-24

1. After these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him. 1. Then came together unto him, the Pharisees, and certain of the scribes, which came from Jerusalem. 2. And when they saw some of his disciples eat bread with defiled

(that is to say, with unwashen) hands, they found fault. 3. For the Pharisees, and all the Jews, except they wash *their* hands oft, eat not, holding the tradition of the elders. 4. And *when they come* from the market, except they wash, they eat not. And many other things there be, which they have received to hold, *as* the washing of cups, and pots, and of brasen vessels, and of tables. 5. Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands?

14. And, when he had called all the people *unto him*, he said unto them, Hearken unto me every one *of you*, and understand: 15. There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man. 16. If any man have ears to hear, let him hear.

17. And, when he was entered into the house from the people, his disciples asked him concerning the parable. 18. And he saith unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, *it* cannot defile him; 19. Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats? 20. And he said, That which cometh out of the man, that defileth the man. 21. For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, 22. Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: 23. And these evil things come from within, and defile the man.

24. And from thence he arose, and went into the borders of Tyre and Sidon, and entered into an house, and would have no man know *it*: but he could not be hid.

40. Matt. 18 : 1-4 ; 7-9 ; 12-14

1. At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? 2. And Jesus called a little child unto him, and set him in the midst of them, 3. And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. 4. Whosoever, therefore, shall humble himself as this little child, the same is greatest in the kingdom of heaven.

7. Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh! 8. Wherefore, if thy hand or thy foot offend thee, cut them off, and cast *them* from thee: it is better for thee to enter into life halt or maimed, rather than having two hands, or two feet, to be cast into everlasting fire. 9. And if thine eye offend thee, pluck it out, and cast *it* from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell-fire.

12. How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? 13. And if so be that he find it, verily I say unto you, He rejoiceth more of that *sheep*, than of the ninety and nine which went not astray. 14. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

41. Matt. 18 : 15-17 ; 21-35

15. Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. 16. But if he

will not hear *thee*, *then* take with thee one or two more, that in the mouth of two or three witnesses every word may be established. 17. And if he shall neglect to hear them, tell *it* unto the church; but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.

21. Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? 22. Jesus saith unto him, I say not unto thee, Until seven times; but, Until seventy times seven. 23. Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. 24. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. 25. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. 26. The servant, therefore, fell down, and worshipped him, saying, lord, have patience with me, and I will pay thee all. 27. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.

28. But the same servant went out, and found one of his fellow-servants, which owed him an hundred pence: and he laid hands on him, and took *him* by the throat, saying, Pay me that thou owest. 29. And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. 30. And he would not: but went and cast him into prison, till he should pay the debt.

31. So when his fellow-servants saw what was done, they were very sorry, and came and told unto their lord all that was done. 32. Then his lord, after that he had called him, said unto him, O thou wicked servant! I forgave thee all that debt, because thou desiredst me. 33. Shouldest not thou also have had compassion on thy fellow-servant, even

as I had pity on thee? 34. And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. 35. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

42. Luke 10 : 1-8 ; 10-12

1. After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come. 2. Therefore said he unto them, The harvest truly *is* great, but the labourers *are* few; pray ye therefore the lord of the harvest, that he would send forth labourers into his harvest. 3. Go your ways: behold, I send you forth as lambs among wolves. 4. Carry neither purse, nor scrip, nor shoes: and salute no man by the way. 5. And into whatsoever house ye enter, first say, Peace *be* to this house. 6. And if the Son of Peace be there, your peace shall rest upon it: if not, it shall turn to you again. 7. And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house.

8. And into whatsoever city ye enter, and they receive you, eat such things as are set before you; 10. But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, 11. Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding, be ye sure of this, that the kingdom of God is come nigh unto you. 12. But I say unto you, That it shall be more tolerable in that day for Sodom, than for that city.

43. John 7 : 2-13

2. Now the Jews' feast of tabernacles was at hand. 3. His brethren, therefore, said unto him, Depart hence, and go into Judea, that thy disciples also may see the works that thou doest. 4. For *there is no man that* doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, shew thyself to the world. 5. For neither did his brethren believe in him.

6. Then Jesus said unto them, My time is not yet come: but your time is always ready. 7. The world cannot hate you: but me it hateth, because I testify of it, that the works thereof are evil. 8. Go ye up into this feast: I go not up yet unto this feast; for my time is not yet full come. 9. When he had said these words unto them, he abode *still* in Galilee.

10. But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret. 11. Then the Jews sought him at the feast, and said, where is he? 12. And there was much murmuring among the people concerning him: for some said, He is a good man: others said, Nay; but he deceiveth the people. 13. Howbeit no man spake openly of him for fear of the Jews.

44. John 7 : 14-16 ; 19-26 ; 32 ; 43-53 ; 8 : 1

14. Now, about the midst of the feast, Jesus went up into the temple, and taught. 15. And the Jews marvelled, saying, How knoweth this man letters, having never learned?

16. Jesus answered them, and said, 19. Did not Moses give you the law, and *yet* none of you keepeth the law? Why go ye about to kill me? 20. The people answered, and said, Thou hast a devil: who goeth about to kill thee?

21. Jesus answered, and said unto them, I have done one work, and ye all marvel. 22. Moses, therefore, gave unto you circumcision, (not because it is of Moses, but of the fathers,) and ye on the sabbath-day circumcise a man. 23. If a man on the sabbath-day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath-day? 24. Judge not according to the appearance, but judge righteous judgment.

25. Then said some of them of Jerusalem, Is not this he whom they seek to kill? 26. But, lo, he speaketh boldly, and they say nothing unto him; Do the rulers know indeed that this is the very Christ? 32. The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him.

43. So there was a division among the people because of him. 44. And some of them would have taken him: but no man laid hands on him. 45. Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him? 46. The officers answered, Never man spake like this man. 47. Then answered them the Pharisees, Are ye also deceived? 48. Have any of the rulers or of the Pharisees, believed on him? 49. But this people who knoweth not the law are cursed.

50. Nicodemus saith unto them, (he that came to Jesus by night, being one of them,) 51. Doth our law judge *any* man, before it hear him, and know what he doeth? 52. They answered, and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet. 53. And every man went unto his own house. 1. Jesus went unto the mount of Olives.

45. John 8 : 2-11

2. And early in the morning he came again into the temple, and all the people came unto him: and he sat down, and taught them. 3. And the scribes and Pharisees brought unto him a woman taken in adultery; and, when they had set her in the midst, 4. They say unto him, Master, this woman was taken in adultery, in the very act. 5. Now Moses in the law commanded us, That such should be stoned: but what sayest thou? 6. This they said, tempting him, that they might have to accuse him.

But Jesus stooped down, and with *his* finger wrote on the ground, *as though he heard them not*. 7. So, when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her. 8. And again he stooped down, and wrote on the ground. 9. And they which heard *it*, being convicted by *their own* conscience, went out one by one, beginning at the eldest, *even* unto the last;

And Jesus was left alone, and the woman standing in the midst. 10. When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee? 11. She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.

46. John 9 : 1-3

1. And as *Jesus* passed by, he saw a man which was blind from *his* birth. 2. And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind? 3. Jesus answered, Neither hath this man sinned,

nor his parents: but that the works of God should be made manifest in him.

47. John 10 : 1-5 ; 11-14 ; 16

1. Verily, verily, I say unto you, He that entereth not by the door into the sheep-fold, but climbeth up some other way, the same is a thief and a robber. 2. But he that entereth in by the door, is the shepherd of the sheep. 3. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. 4. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. 5. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.

11. I am the good shepherd: the good shepherd giveth his life for the sheep. 12. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. 13. The hireling fleeth, because he is an hireling, and careth not for the sheep. 14. I am the good shepherd, and know my *sheep*, and am known of mine.

16. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, *and* one shepherd.

48. Luke 10 : 25-37

25. And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? 26. He said unto him, What is written in the law? how readest thou? 27. And he answering, said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul,

and with all thy strength, and with all thy mind; and thy neighbour as thyself. 28. And he said unto him, Thou hast answered right: this do, and thou shalt live.

29. But he, willing to justify himself, said unto Jesus, And who is my neighbour? 30. And Jesus, answering, said, A certain *man* went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded *him*, and departed, leaving *him* half dead. 31. And, by chance, there came down a certain priest that way; and when he saw him, he passed by on the other side. 32. And likewise a Levite, when he was at the place, came and looked *on him*, and passed by on the other side.

33. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion *on him*. 34. And went to *him*, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. 35. And on the morrow, when he departed, he took out two pence, and gave *them* to the host, and said unto him, Take care of him: and whatsoever thou spendest more, when I come again, I will repay thee.

36. Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? 37. And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

49. Luke 11 : 1-13

1. And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples. 2. And he said unto them, When ye pray, say, Our Father, which art in heaven: Hallowed be thy name. Thy king-

dom come. Thy will be done, as in heaven, so in earth. 3. Give us day by day our daily bread. 4. And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.

5. And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; 6. For a friend of mine in his journey is come to me, and I have nothing to set before him? 7. And he from within shall answer, and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee.

8. I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth. 9. And I say unto you, Ask, and it shall be given you; seek, and ye shall find: knock, and it shall be opened unto you. 10. For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened.

11. If a son shall ask bread of any of you that is a father, will he give him a stone? or, if *he ask* a fish, will he for a fish give him a serpent? 12. Or, if he shall ask an egg, will he offer him a scorpion? 13. If ye then, being evil, know how to give good gifts unto your children; how much more shall *your* heavenly Father give the Holy Spirit to them that ask him?

50. Luke 14 : 1-6

1. And it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath-day, that they watched him. 2. And, behold, there was a certain man before him, which had the dropsy. 3. And Jesus, answering,

spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath-day? 4. And they held their peace.

5. And he saith unto them, which of you shall have an ass, or an ox fallen into a pit, and will not straightway pull him out on the sabbath-day? 6. And they could not answer him again to these things.

51. Luke 14 : 7-14 ; 16-24

7. And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them, 8. When thou art bidden of any *man* to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him; 9. And he that bade thee and him, come and say to thee, Give this man place; and thou begin with shame to take the lowest room.

10. But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee.

11. For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.

12. Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompense be made thee.

13. But when thou makest a feast, call the poor, the maimed, the lame, the blind: 14. And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.

16. Then said he unto him, A certain man made a great supper, and bade many: 17. And sent his servant at supper-time to say to them that were bidden, Come, for all things

are now ready. 18. And they all with one *consent* began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. 19. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. 20. And another said, I have married a wife; and therefore I cannot come.

21. So that servant came, and shewed his lord these things. Then the master of the house, being angry, said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. 22. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. 23. And the lord said unto the servant, Go out into the highways and hedges, and compel *them* to come in, that my house may be filled. 24. For I say unto you, That none of those men which were bidden, shall taste of my supper.

52. Luke 14 : 25-33

25. Now there went with him great multitudes; and he turned and said unto them, 26. If any *man* cometh unto me, and hate not his father and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. 27. Whosoever does not bear his own cross, and come after me, cannot be my disciple.

28. For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have *sufficient* to finish *it*? 29. Lest haply, after he hath laid the foundation, and is not able to finish *it*, all that behold it begin to mock him, 30. Saying, This man began to build, and was not able to finish.

31. Or what king, going to make war against another

king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? 32. Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace. 33. So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.

53. Luke 15 : 1-10

1. Then drew near unto him all the publicans and sinners for to hear him. 2. And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them. 3. And he spake this parable unto them, saying, 4. What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? 5. And when he hath found *it*, he layeth *it* on his shoulders, rejoicing. 6. And when he cometh home, he calleth together *his* friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost. 7. I say unto you, That likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.

8. Either what woman, having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find *it*? 9. And when she hath found *it*, she calleth *her* friends and *her* neighbours together, saying, Rejoice with me; for I have found the piece which I had lost. 10. Likewise, I say unto you, There is joy in the presence of the angels of God, over one sinner that repenteth.

54. Luke 15 : 11-32

11. And he said, A certain man had two sons: 12. And the younger of them said to *his* father, Father, give me the portion of goods that falleth to *me*. And he divided unto them *his* living.

13. And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. 14. And when he had spent all, there arose a mighty famine in that land; and he began to be in want. 15. And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. 16. And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.

17. And when he came to himself, he said, How many hired servants of my father's have bread enough, and to spare, and I perish with hunger! 18. I will arise, and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, 19. And am no more worthy to be called thy son: make me as one of thy hired servants. 20. And he arose, and came to his father.

But, when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. 21. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. 22. But the father said to his servants, Bring forth the best robe, and put *it* on him; and put a ring on his hand, and shoes on *his* feet: 23. And bring hither the fatted calf, and kill *it*; and let us eat, and be merry: 24. For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

25. Now, his elder son was in the field: and as he came

and drew nigh to the house, he heard music and dancing. 26. And he called one of the servants and asked what these things meant. 27. And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound. 28. And he was angry, and would not go in: therefore came his father out, and entreated him.

29. And he, answering, said to *his* father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment; and yet thou never gavest me a kid, that I might make merry with my friends: 30. But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.

31. And he said unto him, Son, thou art ever with me, and all that I have is thine, 32. It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

55. Luke 16 : 1-15

1. And he said also unto his disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods. 2. And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward.

3. Then the steward said within himself, What shall I do, for my lord taketh away from me the stewardship? I cannot dig, to beg I am ashamed. 4. I am resolved what to do, that when I am put out of the stewardship, they may receive me into their houses.

5. So he called every one of his lord's debtors *unto him*, and said unto the first, How much owest thou unto my lord?

6. And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty. 7. Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore. 8. And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light.

9. And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations. 10. He that is faithful in that which is least, is faithful also in much; and he that is unjust in the least, is unjust also in much. 11. If, therefore, ye have not been faithful in the unrighteous mammon, who will commit to your trust the true *riches*? 12. And if ye have not been faithful in that which is another man's, who shall give you that which is your own?

13. No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. 14. And the Pharisees also, who were covetous, heard all these things: and they derided him. 15. And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men, is abomination in the sight of God.

56. Luke 16 : 19-31

19. There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: 20. And there was a certain beggar, named Lazarus, which was laid at his gate full of sores, 21. And desiring to be fed with the crumbs which fell from the rich man's table: moreover, the dogs came and licked his sores.

22. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; 23. And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. 24. And he cried, and said, Father Abraham, have mercy on me; and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

25. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. 26. And, besides all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that *would come* from thence.

27. Then he said, I pray thee, therefore, father, that thou wouldest send him to my father's house: 28. For I have five brethren; that he may testify unto them, lest they also come into this place of torment. 29. Abraham saith unto him, They have Moses and the prophets; let them hear them. 30. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. 31. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead.

57. Luke 17 : 1-4 ; 7-10 ; 20 ; 26-36

1. Then said he unto the disciples, It is impossible but that offences will come: but woe *unto him* through whom they come! 2. It were better for him that a mill-stone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.

3. Take heed to yourselves: if thy brother trespass against

thee, rebuke him; and if he repent, forgive him. 4. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.

7. But which of you having a servant plowing, or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat? 8. And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink? 9. Doth he thank that servant because he did the things that were commanded him? I trow not. 10. So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants; we have done that which was our duty to do.

20. And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them, and said, The kingdom of God cometh not with observation. 26. And as it was in the days of Noe, so shall it be also in the days of the Son of Man: 27. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark; and the flood came, and destroyed them all. 28. Likewise also, as it was in the days of Lot, they did eat, they drank, they bought, they sold, they planted, they builded: 29. But the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed *them* all.

30. Even thus shall it be in the day when the Son of Man is revealed. 31. In that day, he which shall be upon the house-top, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back. 32. Remember Lot's wife. 33. Whosoever shall seek to save his life shall lose it; and whosoever

shall lose his life shall preserve it. 34. I tell you, in that night there shall be two *men* in one bed; the one shall be taken, and the other shall be left. 35. Two *women* shall be grinding together; the one shall be taken, and the other left. 36. Two *men* shall be in the field; the one shall be taken, and the other left.

58. Luke 18 : 1-8

1. And he spake a parable unto them, *to this end*, that men ought also *to* pray, and not to faint; 2. Saying, There was in a city a judge, which feared not God, neither regarded man: 3. And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary. 4. And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man; 5. Yet, because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.

6. And the Lord said, Hear what the unjust judge saith. 7. And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? 8. I tell you that he will avenge them speedily. Nevertheless, when the Son of Man cometh, shall he find faith on the earth?

59. Luke 18 : 9-14

9. And he spake this parable unto certain which trusted in themselves, that they were righteous, and despised others: 10. Two men went up into the temple to pray; the one a Pharisee, and the other a publican. 11. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men *are*, extortioners, unjust, adulterers, or even as this publican. 12. I fast twice in the week, I give tithes of all that I possess.

13. And the publican, standing afar off, would not lift up so much as *his* eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. 14. I tell you, this man went down to his house justified *rather* than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

60. Luke 10 : 38-42

38. Now it came to pass, as they went, that he entered into a certain village: and a certain woman, named Martha, received him into her house. 39. And she had a sister called Mary, which also sat at Jesus' feet, and heard his word. 40. But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her, therefore, that she help me.

41. And Jesus, answered, and said unto her, Martha, Martha, thou art careful, and troubled about many things: 42. But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.

61. Matt. 19 : 1-12

1. And it came to pass, *that*, when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judea beyond Jordan: 2. And great multitudes followed him;

3. The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause? 4. And he answered and said unto them, Have ye not read, that he which made *them* at the beginning, made them male and female? 5. And said, For this cause shall a man leave father and mother, and shall cleave to his

wife; and they twain shall be one flesh. 6. Wherefore they are no more twain, but one flesh. What, therefore, God hath joined together, let no man put asunder.

7. They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away? 8. He saith unto them, Moses, because of the hardness of your hearts, suffered you to put away your wives: but from the beginning it was not so. 9. And I say unto you, Whosoever shall put away his wife, except *it be* for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.

10. His disciples say unto him, If the case of the man be so with *his* wife, it is not good to marry. 11. But he said unto them, All *men* cannot receive this saying, save *they* to whom it is given. 12. For there are some eunuchs, which were so born from *their* mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive *it*, let him receive *it*.

62. Matt. 19 : 13-15

13. Then were there brought unto him little children, that he should put *his* hands on them and pray: and the disciples rebuked them. 14. But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven. 15. And he laid *his* hands on them, and departed thence.

63. Matt. 19 : 16-26

16. And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal

life? 17. And he said unto him, Why callest thou me good? *there is* none good but one, *that is*, God: but if thou wilt enter into life, keep the commandments.

18. He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, 19. Honour thy father and *thy* mother: and, Thou shalt love thy neighbour as thyself.

20. The young man saith unto him, All these things have I kept from my youth up: what lack I yet? 21. Jesus said unto him, If thou wilt be perfect, go *and* sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come *and* follow me.

22. But when the young man heard that saying, he went away sorrowful: for he had great possessions. 23. Then said Jesus unto his disciples, Verily I say unto you, that a rich man shall hardly enter into the kingdom of heaven. 24. And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. 25. When his disciples heard *it*, they were exceedingly amazed, saying, Who then can be saved? 26. But Jesus beheld *them*, and said unto them, With men this is impossible; but with God all things are possible.

64. Matt. 20 : 1-16

1. For the kingdom of heaven is like unto a man *that is* an householder, which went out early in the morning to hire labourers into his vineyard. 2. And when he had agreed with the labourers for a penny a day, he sent them into his vineyard. 3. And he went out about the third hour, and saw others standing idle in the market-place, 4. And said unto them, Go ye also into the vineyard; and whatsoever is

right I will give you. And they went their way. 5. Again he went out about the sixth and ninth hour, and did likewise. 6. And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? 7. They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, *that* shall ye receive.

8. So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them *their* hire, beginning from the last unto the first. 9. And when they came that *were hired* about the eleventh hour, they received every man a penny. 10. But when the first came, they supposed that they should have received more; and they likewise received every man a penny. 11. And when they had received *it*, they murmured against the good man of the house, 12. Saying, These last have wrought *but* one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day.

13. But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny? 14. Take *that* thine *is*, and go thy way: I will give unto this last, even as unto thee. 15. Is it not lawful for me to do what I will with mine own? is thine eye evil because I am good? 16. So the last shall be first, and the first last: for many be called, but few chosen.

65. Luke 19 : 1-10

1. And *Jesus* entered and passed through Jericho. 2. And, behold, *there was* a man named Zaccheus, which was the chief among the publicans, and he was rich. 3. And he sought to see Jesus who he was; and could not for the press, because he was little of stature. 4. And he ran before, and

climbed up into a sycamore-tree to see him; for he was to pass that *way*.

5. And, when Jesus came to the place, he looked up, and saw him, and said unto him, Zaccheus, make haste, and come down; for today I must abide at thy house. 6. And he made haste, and came down, and received him joyfully. 7. And when they saw *it*, they all murmured, saying, That he was gone to be guest with a man that is a sinner.

8. And Zaccheus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore *him* fourfold. 9. And Jesus said unto him, This day is salvation come to this house, forasmuch as he also is a son of Abraham. 10. For the Son of Man is come to seek and to save that which was lost.

66. Luke 19 : 11-28

11. And, as they heard these things, he added, and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear.

12. He said, therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return. 13. And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come. 14. But his citizens hated him, and sent a message after him, saying, We will not have this *man* to reign over us.

15. And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading. 16. Then came the first, saying, Lord, thy

pound hath gained ten pounds. 17. And he said unto him, Well, thou good servant; because thou hast been faithful in a very little, have thou authority over ten cities. 18. And the second came, saying, Lord, thy pound hath gained five pounds. 19. And he said likewise to him, Be thou also over five cities. 20. And another came, saying, Lord, behold, *here is* thy pound, which I have kept laid up in a napkin: 21. For I feared thee, because thou art an austere man; thou takest up that thou layedst not down, and reapest that thou didst not sow.

22. And he saith unto him, Out of thine own mouth will I judge thee, *thou* wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow: 23. Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury? 24. And he said unto them that stood by, Take from him the pound, and give *it* to him that hath ten pounds. 25. (And they said unto him, Lord, he hath ten pounds.) 26. For I say unto you, That unto every one which hath, shall be given; and from him that hath not, even that he hath shall be taken away from him. 27. But those mine enemies, which would not that I should reign over them, bring hither, and slay *them* before me. 28. And when he had thus spoken, he went before, ascending up to Jerusalem.

67. Matt. 21 : 1-3 ; 6-8 ; 10

1. And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples, 2. Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose *them*, and bring *them* unto me.

3. And if any *man* say aught unto you, ye shall say, The Lord hath need of them; and straightway he will send them.

6. And the disciples went, and did as Jesus commanded them, 7. And brought the ass, and the colt, and put on them their clothes and they set *him* thereon. 8. And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way. 10. And when he was come into Jerusalem, all the city was moved, saying, Who is this?

68. John 12 : 19-24 ; Matt. 21 : 17

19. The Pharisees, therefore, said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him. 20. And there were certain Greeks among them, that came up to worship at the feast: 21. The same came, therefore, to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus. 22. Philip cometh and telleth Andrew; and again, Andrew and Philip cometh and telleth Andrew; and again, Andrew and Philip tell Jesus.

23. And Jesus answered them, saying, 24. Verily, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. 17. And he left them, and went out of the city into Bethany; and he lodged there.

69. Mark 11 : 12 ; 15-19

12. And on the morrow, when they were come from Bethany, 15. Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves; 16. And would not suffer that any man

should carry *any* vessel through the temple. 17. And he taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves.

18. And the scribes and chief priests heard *it*, and sought how they might destroy him: for they feared him, because all the people was astonished at his doctrine. 19. And when even was come, he went out of the city.

70. Mark 11 : 27 ; Matt. 21 : 23-32

27. And they come again to Jerusalem: and as he was walking in the temple, there come to him the chief priests and the scribes and the elders. 23. And said, By what authority doest thou these things? and who gave thee this authority? 24. And Jesus answered and saith unto them, I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things. 25. The baptism of John, whence was it? from heaven, or of men?

And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him? 26. But if we shall say, Of men; we fear the people; for all hold John as a prophet. 27. And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things.

28. But what think ye? A *certain* man had two sons; and he came to the first, and said, Son, go work today in my vineyard. 29. He answered and said, I will not: but afterward he repented, and went. 30. And he came to the second and said likewise. And he answered and said, I *go*, sir: and went not. 31. Whether of them twain did the will of *his* father? They say unto him, The first.

Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you. 32. For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen *it*, repented not afterward, that ye might believe him.

71. Matt. 21 : 33 ; Mark 12 : 1-9 ;

Matt. 21 : 45-46

33. Hear another parable: 1. A *certain* man planted a vineyard, and set an hedge about *it*, and digged a *place* for the winefat, and built a tower, and let it out to husbandmen, and went into a far country. 2. And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard. 3. And they caught *him*, and beat him, and sent *him* away empty. 4. And again he sent unto them another servant; and at him they cast stones, and wounded *him* in the head, and sent *him* away shamefully handled. 5. And again he sent another; and him they killed, and many others; beating some, and killing some.

6. Having yet, therefore, one son, his well-beloved, he sent him also last unto them, saying, They will reverence my son. 7. But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be ours. 8. And they took him, and killed *him*, and cast *him* out of the vineyard. 9. What shall, therefore, the lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others.

45. And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them. 46. But

when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.

72. Matt. 22 : 1-14

1. And Jesus answered, and spake unto them again by parables, and said, 2. The kingdom of heaven is like unto a certain king, which made a marriage for his son. 3. And sent forth his servants to call them that were bidden to the wedding; and they would not come. 4. Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and *my* fatlings are killed, and all things *are* ready: come unto the marriage.

5. But they made light of *it*, and went their ways, one to his farm, another to his merchandise: 6. And the remnant took his servants, and intreated *them* spitefully, and slew *them*. 7. But when the king heard *thereof*, he was wroth: and he sent forth his armies, and destroyed those murderers, and burnt up their city. 8. Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. 9. Go ye therefore into the highways, and, as many as ye shall find, bid to the marriage. 10. So those servants went out into the highways, and gathered together all as many as they found, both bad and good; and the wedding was furnished with guests.

11. And when the king came in to see the guests, he saw there a man which had not on a wedding garment: 12. And he saith unto him, Friend, how camest thou in hither, not having a wedding garment? And he was speechless. 13. Then saith the king to the servants, Bind him hand and foot, and take him away; and cast *him* into outer darkness; there

shall be weeping and gnashing of teeth. 14. For many are called, but few *are* chosen.

73. Matt. 22 : 15-22

15. Then went the Pharisees, and took counsel how they might entangle him in *his* talk. 16. And they sent out unto him their disciples, with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any *man*: for thou regardest not the person of men. 17. Tell us, therefore, What thinkest thou? Is it lawful to give tribute unto Cæsar, or not?

18. But Jesus perceived their wickedness, and said, Why tempt ye me, *ye* hypocrites? 19. Shew me the tribute-money. And they brought unto him a penny. 20. And he saith unto them, Whose *is* this image and superscription? 21. They say unto him, Cæsar's. Then saith he unto them, Render, therefore, unto Cæsar the things which are Cæsar's; and unto God the things that are God's. 22. When they had heard *these words*, they marvelled, and left him, and went their way.

74. Matt. 22 : 23-33

23. The same day came to him the Sadducees, which say that there is no resurrection, and asked him, 24. Saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother. 25. Now, there were with us seven brethren: and the first, when he had married a wife, deceased; and having no issue, left his wife unto his brother: 26. Likewise the second also, and the third, unto the seventh. 27. And last of all the woman died also. 28. Therefore, in the resurrection, whose wife shall she be of the seven? for they all had her.

29. Jesus answered, and said unto them, Ye do err, not knowing the scriptures, nor the power of God. 30. For in the resurrection they neither marry, nor are given in marriage; but are as the angels of God in heaven. 31. But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, 32. I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living. 33. And when the multitude heard *this*, they were astonished at his doctrine.

75. Mark 12 : 28-31 ; Matt. 22 : 40 ;
Mark 12 : 32-33

28. And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all?

29. And Jesus answered him, The first of all the commandments *is*, Hear, O Israel; The Lord our God is one Lord: 30. And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This *is* the first commandment. 31. And the second *is* like, *namely* this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these. 40. On these two commandments hang all the law and the prophets.

32. And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he: 33. And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love *his* neighbour as himself, is more than all whole burnt-offerings and sacrifices.

76. Matt. 23 : 1-33

1. Then spake Jesus to the multitude, and to his disciples,
2. Saying, The scribes and the Pharisees sit in Moses' seat:
3. All therefore whatsoever they bid you observe, *that* observe and do; but do not ye after their works: for they say and do not. 4. For they bind heavy burdens and grievous to be borne, and lay *them* on men's shoulders; but they *themselves* will not move them with one of their fingers.

5. But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments. 6. And love the uppermost rooms at feasts, and the chief seats in the synagogues. 7. And greetings in the markets, and to be called of men, Rabbi, Rabbi. 8. But be not ye called Rabbi; for one is your Master, *even* Christ; and all ye are brethren. 9. And call no *man* your Father upon the earth: for one is your Father, which is in heaven. 10. Neither be ye called masters: for one is your master, *even* Christ. 11. But he that is greatest among you shall be your servant. 12. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.

13. But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in *yourselves*, neither suffer ye them that are entering, to go in. 14. Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation. 15. Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is made, ye make him twofold more the child of hell than yourselves.

16. Woe unto you, *ye* blind guides! which say, Whosoever shall swear by the temple, it is nothing; but whosoever

shall swear by the gold of the temple, he is a debtor. 17. *Ye* fools and blind! for whether *is* greater, the gold, or the temple that sanctifieth the gold? 18. And, whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty. 19. *Ye* fools, and blind! for whether *is* greater, the gift, or the altar that sanctifieth the gift? 20. Whoso, therefore, shall swear by the altar, sweareth by it, and by all things thereon. 21. And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein. 22. And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.

23. Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint, and anise, and cummin, and have omitted the weightier *matters* of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. 24. *Ye* blind guides! which strain at a gnat, and swallow a camel.

25. Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. 26. *Thou* blind Pharisee, cleanse first that *which* is within the cup and platter, that the outside of them may be clean also. 27. Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead *men's* bones, and of all uncleanness. 28. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

29. Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous. 30. And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. 31. Wherefore ye

be witnesses unto yourselves, that ye are the children of them which killed the prophets. 32. Fill ye up then the measure of your fathers. 33. *Ye serpents, ye generation of vipers!* how can ye escape the damnation of hell?

77. Mark 12 : 41-44

41. And Jesus sat over against the treasury, and beheld how the people cast money into the treasury; and many that were rich cast in much. 42. And there came a certain poor widow and she threw in two mites, which make a farthing. 43. And he called *unto him* his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in than all they which have cast into the treasury: 44. For all *they* did cast in of their abundance; but she of her want did cast in all that she had, *even* all her living.

78. Matt. 24 : 1-2 ; 16-21 ; 29 ; 32-33 ; 36-44

1. And Jesus went out, and departed from the temple; and his disciples came *to him*, for to shew him the buildings of the temple. 2. And Jesus said unto them, See ye not all these things? Verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.

16. Then let them which be in Judea flee into the mountains: 17. Let him which is on the house-top not come down to take any thing out of his house: 18. Neither let him which is in the field return back to take his clothes. 19. And woe unto them that are with child, and to them that give suck in those days! 20. But pray ye that your flight be not in the winter, neither on the sabbath-day: 21. For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

29. Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: 32. Now learn a parable of the fig-tree; When his branch is yet tender, and putteth forth leaves, ye know that summer *is* nigh: 33. So likewise ye, when ye shall see all these things, know that it is near, *even* at the doors.

36. But of that day and hour knoweth no *man*; no, not the angels of heaven, but my Father only. 37. But as the days of Noe *were*, so shall also the coming of the Son of Man be. 38. For in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark. 39. And knew not until the flood came, and took them all away;

40. Then shall two be in the field; the one shall be taken, and the other left. 41. Two *women shall* be grinding at the mill; the one shall be taken, and the other left. 42. Watch, therefore; for ye know not what hour your Lord doth come. 43. But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. 44. Therefore be ye also ready:

79. Matt. 24 : 45-51

45. Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? 46. Blessed *is* that servant, whom his lord, when he cometh, shall find so doing. 47. Verily I say unto you, That he shall make him ruler over all his goods.

48. But and if that evil servant shall say in his heart, My lord delayeth his coming; 49. And shall begin to smite *his*

fellow-servants, and to eat and drink with the drunken;
50. The lord of that servant shall come in a day when he looketh not for *him*, and in an hour that he is not aware of.
51. And shall cut him asunder, and appoint *him* his portion with the hypocrites; there shall be weeping and gnashing of teeth.

80. Matt. 25 : 1-13

1. Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. 2. And five of them were wise, and five *were* foolish. 3. They that *were* foolish took their lamps, and took no oil with them: 4. But the wise took oil in their vessels with their lamps.

5. While the bridegroom tarried, they all slumbered and slept. 6. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. 7. Then all those virgins arose, and trimmed their lamps. 8. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. 9. But the wise answered, saying, *Not so*; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.

10. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. 11. Afterward came also the other virgins, saying, Lord, Lord, open to us. 12. But he answered and said, Verily I say unto you, I know you not. 13. Watch therefore.

81. Matt. 25 : 14-30

14. For *the kingdom of heaven is* as a man travelling into a far country, *who* called his own servants, and delivered

unto them his goods. 15. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.

16. Then he that had received the five talents went and traded with the same, and made *them* other five talents.

17. And likewise he that *had received* two, he also gained other two. 18. But he that had received one, went and

digged in the earth, and hid his lord's money.

19. After a long time the lord of those servants cometh, and reckoneth with them. 20. And so he that had received

five talents came, and brought other five talents, saying, Lord, thou deliveredst unto me five talents; behold, I have

gained beside them five talents more. 21. His lord said unto him, Well done, *thou* good and faithful servant: thou hast

been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. 22. He

also that had received two talents came, and said, Lord, thou deliveredst unto me two talents: behold, I have gained

two other talents beside them. 23. His lord said unto him, Well done, good and faithful servant: thou hast been faith-

ful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

24. Then he which had received the one talent came, and said, Lord, I knew thee, that thou art an hard man, reaping

where thou hast not sown, and gathering where thou hast not strawed: 25. And I was afraid, and went and hid thy

talent in the earth: lo, *there* thou hast *that is* thine. 26. His lord answered, and said unto him, *Thou* wicked and sloth-

ful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed: 27. Thou oughtest,

therefore, to have put my money to the exchangers, and *then* at my coming I should have received mine own with usury.

28. Take, therefore, the talent from him, and give *it* unto

him which hath ten talents. 29. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not, shall be taken away even that which he hath. 30. And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.

82. Luke 21 : 34-36 ; Matt. 25 : 31-46

34. And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. 35. For as a snare shall it come on all them that dwell on the face of the whole earth. 36. Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man.

31. When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: 32. And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: 33. And he shall set the sheep on his right hand, but the goats on his left.

34. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: 35. For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: 36. Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. 37. Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed *thee*? or thirsty, and gave *thee* drink? 38. When saw we thee a stranger, and took *thee* in? or naked, and clothed *thee*? 39. Or when saw we thee sick,

or in prison, and came unto *thee*? 40. And the King shall answer, and say unto them, Verily I say unto you, Inasmuch as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me.

41. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels; 42. For I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink: 43. I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. 44. Then shall they also answer him, saying, Lord, when saw we *thee* an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? 45. Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did *it* not to one of the least of these, you did *it* not to me. 46. And these shall go away into everlasting punishment: but the righteous into life eternal.

83. Mark 14 : 1-8

1. After two days was *the feast of* the passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put *him* to death. 2. But they said, Not on the feast-day, lest there be an uproar of the people.

3. And being in Bethany, in the house of Simon the leper, as he sat at meat, there came a woman, having an alabaster-box of ointment of spikenard very precious; and she brake the box, and poured *it* on his head. 4. And there were some that had indignation within themselves; and said, Why was this waste of the ointment made? 5. For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her.

6. And Jesus said, Let her alone, why trouble ye her? she hath wrought a good work on me. 7. For ye have the poor with you always, and whensoever ye will, ye may do them good; but me ye have not always. 8. She hath done what she could; she is come aforehand to anoint my body to the burying.

84. Matt. 26 : 14-16

14. Then one of the twelve called Judas Iscariot, went unto the chief priests, 15. And said *unto them*, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver. 16. And from that time he sought opportunity to betray him.

85. Matt. 26 : 17-20 ; Luke 22 : 24-27 ; John 13 : 2 ; 4-17

17. Now, the first *day* of the *feast* of unleavened bread, the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover? 18. And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples. 19. And the disciples did as Jesus had appointed them; and they made ready the passover. 20. Now, when the even was come, he sat down with the twelve.

24. And there was also a strife among them, which of them should be accounted the greatest. 25. And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. 26. But ye *shall* not *be* so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. 27. For whether *is* greater, he that sitteth at meat, or he that serveth? *is* not he that

sitteth at meat? but I am among you as he that serveth.

2. And supper being ended, 4. He riseth from supper, and laid aside his garments; and took a towel, and girded himself. 5. After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.

6. Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet? 7. Jesus answered, and said unto him, What I do, thou knowest not now; but thou shalt know hereafter. 8. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. 9. Simon Peter saith unto him, Lord, not my feet only, but also *my* hands and *my* head.

10. Jesus saith to him, He that is washed, needeth not, save to wash *his* feet, but is clean every whit: and ye are clean, but not all. 11. For he knew who should betray him; therefore said he, Ye are not all clean.

12. So, after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? 13. Ye call me Master and Lord: and ye say well; for *so* I am. 14. If I then, *your* Lord and Master, have washed your feet, ye also ought to wash one another's feet. 15. For I have given you an example, that ye should do as I have done to you. 16. Verily, verily, I say unto you, The servant is not greater than his lord: neither he that is sent, greater than he that sent him. 17. If ye know these things, happy are ye if ye do them.

86. John 13 : 21-26 ; 31 ; 34-35 ; Matt. 26 : 31 : 33 ; Luke 22 : 35-34 ; Matt. 26 : 35

21. When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that

one of you shall betray me. 22. Then the disciples looked one on another, doubting of whom he spake.

23. Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved. 24. Simon Peter, therefore, beckoned to him, that he should ask who it should be of whom he spake. 25. He then, lying on Jesus' breast, saith unto him, Lord, who is it? 26. Jesus answered, He it is, to whom I shall give a sop, when I have dipped *it*. And when he had dipped the sop, he gave *it* to Judas Iscariot, the *son* of Simon.

31. Therefore, when he was gone out, Jesus said, 34. A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. 35. By this shall all *men* know that ye are my disciples, if ye have love one to another.

31. Then saith Jesus unto them, All ye shall be offended because of me this night: 33. Peter answered, and said unto him, Though all *men* shall be offended because of thee, *yet* will I never be offended. 33. I am ready to go with thee, both into prison, and to death. 34. And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me. 35. Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples.

87. Matt. 26 : 36-45

36. Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder. 37. And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. 38. Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.

39. And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou *wilt*.

40. And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What! could ye not watch with me one hour? 41. Watch and pray, that ye enter not into temptation: the spirit indeed *is* willing, but the flesh *is* weak.

42. He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done. 43. And he came and found them asleep again: for their eyes were heavy. 44. And he left them, and went away again, and prayed the third time, saying the same words. 45. Then cometh he to his disciples, and saith unto them, Sleep on now, and take *your* rest:

88. John 18 : 1-3 ; Matt. 26 : 48-50 ;
John 18 : 4-8

1. When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples. 2. And Judas also, which betrayed him, knew the place: for Jesus oft-times resorted thither with his disciples. 3. Judas then, having received a band of *men* and officers from the chief priests and Pharisees, cometh thither with lanterns, and torches, and weapons.

48. Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast. 49. And forthwith he came to Jesus, and said, Hail, Master, and kissed him. 50. And Jesus said unto him, Friend, wherefore art thou come?

4. Jesus, therefore, knowing all things that should come

upon him, went forth, and said unto them, Whom seek ye? 5. They answered him, Jesus of Nazareth. Jesus saith unto them, I am *he*. (And Judas also, which betrayed him, stood with them.) 6. As soon then as he had said unto them, I am *he*, they went backward, and fell to the ground. 7. Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth. 8. Jesus answered, I have told you, that I am *he*: if, therefore, ye seek me, let these go their way;

89. Matt. 26 : 50-52 ; 55-56 ; Mark 14 : 51-52 ; Matt. 26 : 57 ; John 18 : 15-16 ; 18 ; 17 ; 25-27 ; Matt. 26 : 75

50. Then came they and laid hands on Jesus, and took him. 51. And, behold, one of them which were with Jesus stretched out *his* hand, and drew his sword, and struck a servant of the high priest, and smote off his ear. 52. Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword.

55. In that same hour said Jesus to the multitudes, Are ye come out as against a thief with swords, and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me. 56. Then all the disciples forsook him and fled. 51. And there followed him a certain young man, having a linen cloth cast about *his* naked *body*; and the young men laid hold on him: 52. And he left the linen cloth, and fled from them naked.

57. And they that had laid hold on Jesus, led *him* away to Caiaphas the high priest, where the scribes and the elders were assembled. 15. And Simon Peter followed Jesus, and *so did* another disciple. That disciple was known unto the high priest, and went in with Jesus into the palace of the high priest. 16. But Peter stood at the door without. Then

went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter. 18. And the servants and officers stood there, who had made a fire of coals, (for it was cold,) and they warmed themselves: and Peter stood with them, and warmed himself.

17. Then saith the damsel that kept the door unto Peter, Art not thou also *one* of this man's disciples? He saith, I am not. 25. And Simon Peter stood and warmed himself: they said, therefore, unto him, Art not thou also *one* of his disciples? He denied *it*, and said, I am not. 26. One of the servants of the high priest, (being *his* kinsman whose ear Peter cut off,) saith, Did not I see thee in the garden with him? 27. Peter then denied again; and immediately the cock crew. 75. And Peter remembered the words of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.

90. John 18 : 19-23 ; Mark 14 : 53 ; 55-61 ;
Luke 22 : 67-68 ; 70 ; Mark 14 : 63-65

19. The high priest then asked Jesus of his disciples, and of his doctrine. 20. Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. 21. Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said.

22. And, when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so? 23. Jesus answered him, If I have spoken evil, bear witness of the evil; but if yell, why smitest thou me?

53. And they led Jesus away to the high priest; and with him were assembled all the chief priests, and the elders, and the scribes. 55. And the chief priests, and all the council sought for witness against Jesus to put him to death; and found none: 56. For many bare false witness against him, but their witness agreed not together. 57. And there arose certain, and bare false witness against him, saying, 58. We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands. 59. But neither so did their witness agree together.

60. And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what *is it which* these witness against thee? 61. But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed? 67. And he said unto them, If I tell you, ye will not believe: 68. And if I also ask *you*, ye will not answer me, nor let *me* go. 70. Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am.

63. Then the high priest rent his clothes, and saith, What need we any further witnesses? 64. Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death. 65. And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophecy: and the servants did strike him with the palms of their hands.

91. John 18 : 28-31 ; 33-38 ; Luke 23 : 5 ;
Matt. 27 : 13

28. Then led they Jesus from Caiaphas unto the hall of judgment, and it was early; and they themselves went not

into the judgment-hall, lest they should be defiled; but that they might eat the passover. 29. Pilate then went out unto them, and said, What accusation bring ye against this man? 30. They answered, and said unto him, If he were not a malefactor, we would not have delivered him up unto thee. 31. Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews, therefore, said unto him, It is not lawful for us to put any man to death:

33. Then Pilate entered into the judgment-hall again, and called Jesus, and said unto him, Art thou the King of the Jews? 34. Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me? 35. Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me. What hast thou done? 36. Jesus answered, My kingdom is not of this world. If my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. 37. Pilate, therefore said unto him, Art thou a King then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. 38. Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault *at all*.

5. And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place. 13. Then said Pilate unto him, Hearst thou not how many things they witness against thee?

92. Luke 23 : 6-12

6. When Pilate heard of Galilee, he asked whether the man were a Galilean. 7. And as soon as he knew that he

belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time. 8. And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long *season*, because he had heard many things of him; and he hoped to have seen some miracle done by him.

9. Then he questioned with him in many words; but he answered him nothing. 10. And the chief priests and scribes stood, and vehemently accused him. 11. And Herod, with his men of war, set him at nought, and mocked *him*, and arrayed him in a gorgeous robe, and sent him again to Pilate. 12. And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves.

93. Luke 23 ; 13-16 ; Matt. 27 : 15-23 ; 26

13. And Pilate, when he had called together the chief priests, and the rulers, and the people, 14. Said unto them, Ye have brought this man unto me, as one that perverteth the people: and, behold, I, having examined *him* before you, have found no fault in this man, touching those things whereof ye accuse him: 15. No, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto him: 16. I will, therefore, chastise him, and release *him*.

15. Now at *that* feast the governor was wont to release unto the people a prisoner, whom they would. 16. And they had then a notable prisoner, called Barabbas. 17. Therefore, when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus, which is called Christ? 18. For he knew that for envy they had delivered him.

19. When he was set down on the judgment-seat, his wife sent unto him, saying, Have thou nothing to do with that

just man: for I have suffered many things this day in a dream because of him. 20. But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus. 21. The governor answered, and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas.

22. Pilate saith unto them, What shall I do then with Jesus, which is called Christ? *They* all say unto him, Let him be crucified. 23. And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified. 26. Then *released he Barabbas*, unto them; and when he had scourged Jesus, he delivered *him* to be crucified.

94. Matt. 27 : 27-31

27. Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of *soldiers*. 28. And they stripped him, and put on him a scarlet robe. 29. And when they had platted a crown of thorns, they put *it* upon his head, and a reed in his right hand; and they bowed the knee before him, and mocked him, saying, Hail, king of the Jews!

30. And they spit upon him, and took the reed, and smote him on the head. 31. And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify *him*.

95. Matt. 27 : 3-8

3. Then Judas which had betrayed him, when he saw that he was condemned, repented himself and brought again the thirty pieces of silver to the chief priests and elders, 4. Saying, I have sinned, in that I have betrayed the inno-

cent blood. And they said, What *is that* to us? see thou *to that*. 5. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.

6. And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. 7. And they took counsel, and bought with them the potter's field, to bury strangers in. 8. Wherefore that field was called, The field of blood, unto this day.

96. Luke 23 : 26-32

26. And, as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear *it* after Jesus. 27. And there followed him a great company of people, and of women, which also bewailed and lamented him.

28. But Jesus, turning unto them, said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. 29. For, behold, the days are coming, in the which they shall say, Blessed *are* the barren, and the wombs that never bare, and the paps which never gave suck. 30. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. 31. For if they do these things in a green tree, what shall be done in the dry? 32. And there were also two others, malefactors, led with him to be put to death.

97. John 19 : 17-24 ; Matt. 27 : 39-43

17. And he, bearing his cross, went forth into a place called *the place* of a skull, which is called in the Hebrew, Golgotha; 18. Where they crucified him, and two others with him, on either side one, and Jesus in the midst.

19. And Pilate wrote a title, and put it on the cross.

And the writing was, JESUS OF NAZARETH, THE KING OF THE JEWS. 20. This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, *and* Greek, *and* Latin. 21. Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews. 22. Pilate answered, What I have written, I have written.

23. Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part, and also *his* coat: now the coat was without seam, woven from the top throughout. 24. They said, therefore, among themselves, Let us not rend it, but cast lots for it, whose it shall be:

39. And they that passed by reviled him, wagging their heads, 40. And saying, Thou that destroyest the temple, and buildest *it* in three days, save thyself. If thou be the Son of God, come down from the cross. 41. Likewise also the chief priests mocking *him*, with the scribes and elders, said, 42. He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. 43. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God.

98. Luke 23 : 39-41 ; 34 ; John 19 : 25-27

39. And one of the malefactors, which were hanged, railed on him, saying, If thou be Christ, save thyself and us. 40. But the other, answering, rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? 41. And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. 34. Then

said Jesus, Father, forgive them; for they know not what they do.

25. Now there stood by the cross of Jesus, his mother, and his mother's sister, Mary the *wife* of Cleophas, and Mary Magdalene. 26. When Jesus, therefore, saw his mother, and the disciple standing by whom he loved, he saith unto his mother, Woman, behold thy Son! 27. Then saith he to the disciple, Behold thy mother! and from that hour that disciple took her unto his own *home*.

99. Matt. 27 : 46-50

46. And about the ninth hour, Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me? 47. Some of them that stood there, when they heard *that*, said, This *man* calleth for Elias. 48. And straightway one of them ran, and took a sponge, and filled *it* with vinegar, and put *it* on a reed, and gave him to drink. 49. The rest said, Let be, let us see whether Elias will come to save him. 50. Jesus, when he had cried again with a loud voice, yielded up the ghost.

100. Matt. 27 : 55-56 ; John 19 : 31-34 ; 38-42 ; Matt. 27 : 60

55. And many women were there, beholding afar off, which followed Jesus from Galilee, ministering unto him: 56. Among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children.

31. The Jews, therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath-day, (for that sabbath-day was an high day,) be-

sought Pilate that their legs might be broken, and *that* they might be taken away. 32. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. 33. But when they came to Jesus, and saw that he was dead already, they brake not his legs: 34. But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.

38. And after this, Joseph of Arimathea, (being a disciple of Jesus, but secretly for fear of the Jews,) besought Pilate that he might take away the body of Jesus: and Pilate gave *him* leave. He came therefore, and took the body of Jesus. 39. And there came also Nicodemus, (which at the first came to Jesus by night) and brought a mixture of myrrh and aloes, about an hundred pound *weight*. 40. Then took they the body of Jesus, and wound it in linen clothes with the spices as the manner of the Jews is to bury.

41. Now, in the place where he was crucified, there was a garden; and in the garden a new sepulchre, wherein was never man yet laid. 42. There laid they Jesus. 60. And rolled a great stone to the door of the sepulchre, and departed.

THE END

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